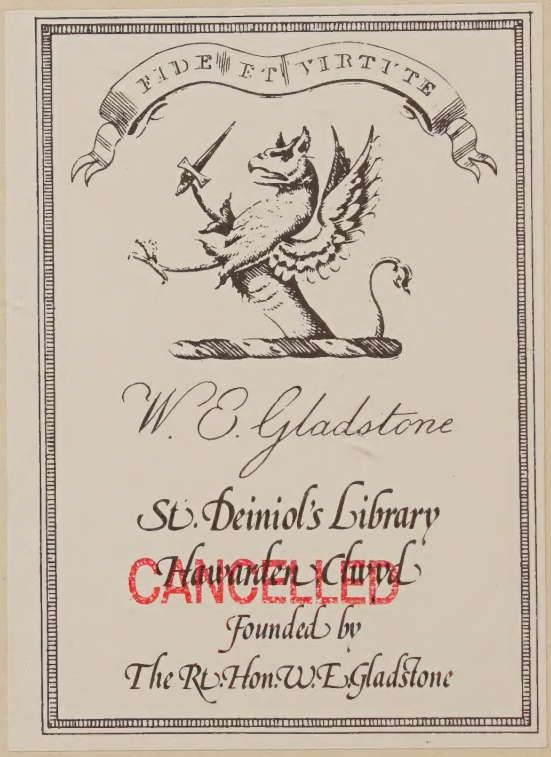
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Vestments (Ecclesiastical)

English Liturgical Colours

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English Liturgical Colours

By

Sir Wm. St. John Hope

Litt.D., Hon.D.C.L.Durham

&

E. G. Cuthbert F. Atchley

L.R.C.P.Lond., M.R.C.S.Eng.

With Coloured Frontispiece

London :

Society for Promoting Christian Knowledge

New York : The Macmillan Company

1918

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To

JOHN WICKHAM LEGG, M.D., D.Litt.,

whose work in the same direction
has stimulated them to follow in his wake,

This Book

is affectionately dedicated by
his two old friends who wrote it

Preface

THE question of the ancient uses of colours in the English Church has now exercised the minds of men for quite a considerable time. So far back as 1860 the subject was discussed in *The Ecclesiologist* [1] by a writer over the initials J. C. J., who, after showing the considerable variety of the colours recorded, and that no strict rule for their use was possible, pointed out that

> In early times richness of material seems to have been the chief point aimed at; a good deal being left to the fancy and taste of the donors, most of all to the bishops, sacristans, and clergy.

He further notes:

> First of all then, it is quite clear that the English did not bind themselves down to the so-called Ecclesiastical Colours. By this I do not mean to say that they never had particular colours for particular days, but that they allowed themselves much more liberty than modern Rome allows to her members.

The earliest work on the subject, *The ancient use of liturgical colours*, by C. C. Rolfe, was published in 1879, but deals for the most part with the mystical meaning of numbers, and need not be regarded as a serious contribution to the colours question.

In 1882 the subject was properly treated for the first time in a learned paper by Dr. J. Wickham Legg, entitled 'Notes on the History of the Liturgical Colours,' in the *Transactions of the St. Paul's Ecclesiological Society*.[2] In this paper Dr. Legg treats of (i) the sources of the liturgical colours, (ii) a comparison of the colours in use in various Western rites, and (iii) the English liturgical colours. This last section is devoted chiefly to a discussion of the various colour-sequences, and their bearing generally on the liturgical use of colours.

The subject was further discussed from a different point of view, also in the *Transactions of the St. Paul's Ecclesiological Society*, for 1889,[3] in a paper by W. H. St. John Hope 'on the English Liturgical Colours,' illustrating by numerous quotations from wills and inventories the

[1] Vol. xxi. 133, 134. [2] Vol. i. 95–134. [3] Vol. ii. 233–272.

recorded instances of actual use, from the beginning of the thirteenth century down to the reign of Queen Elizabeth.

In 1890 the Society of St. Osmund put forth a paper by the Rev. A. S. Barnes in which the two papers just referred to and the conclusions arrived at by their writers were criticized, and the evidence therein quoted so arranged as to show the gradual development of colour-sequences. This forms a useful contribution to the subject.

Finally the conclusions of all the three writers named were gathered up and discussed fully by E. G. Cuthbert Atchley in a chapter 'on English Liturgical Colours,' forming one of a series of *Essays on Ceremonial* published in 1904.[1]

Of necessity the present volume, which has been written by request, is largely based on the foregoing papers. But the text has been completely recast, and a considerable amount of new and additional matter has been incorporated in it. All the evidence at present available has been set out in order, and such deductions drawn as seem legitimate.

As soon as churches began to acquire more vestments than a set for everyday use, a second set for Sundays, and a best set for festivals, it was natural that different colours should be appropriated to the various festivals and several classes of saints, and the choice of the colour was determined in each country in Western Europe by the prevailing ideas of fitness. In point of fact, however, there was a fairly general unanimity in the schemes which developed everywhere outside the Roman diocese, while within that a scheme of another type gradually took shape. At the same time every country had its own local variations, and the present writers have thought it instructive to illustrate the conditions found in England by examples from some of the Continental colour-sequences, for which they are indebted to the kindness of Dr. Wickham Legg.[2]

No colour has any essential and necessary meaning, consequently a 'teaching sequence' rests on purely arbitrary conventions.

Durandus and other writers have explained at length from Holy Writ and elsewhere how 'each hue mysteriously is meant'; but it is perfectly easy to put together quite as plausible a set of reasons for precisely the opposite or any other signification.

At the same time it is not to be denied that there are a few quasi-

[1] *The Library of Liturgiology and Ecclesiology for English Readers.* Edited by Vernon Staley. Vol. iii. *Essays on Ceremonial.* By various authors. London, De la More Press.

[2] It is much to be hoped that Dr. Legg will at no distant date publish a history of the development of liturgical colours on the Continent, in which the full details will be given.

natural symbolical meanings which have obtained for so many centuries that they have now become common ideas of Western Europe. Such are the use of black or dark colours for mourning and sadness, of white as a symbol of purity and innocence, and of bright red for Royalty; as well as the ideas connoted by such phrases as 'in the blues,' and the like. Medieval writers, as is shown in *Essays on Ceremonial*,[1] differ widely among themselves in the significance that they attribute to different colours, and no certainty is anywhere to be found.

The ever-growing desire to use the colours-scheme that grew up with the English rites, and prevailed in this country at the date to which the rubric in the Book of Common Prayer refers us for 'the ornaments of the church and of the ministers thereof at all times of their ministration,' has been hampered in the past, partly by the inaccessibility of the needful information, and partly by the lack on the part of those who tried to draw up colour-schemes of the necessary experience in interpreting medieval documents.

Of late years, however, abundant facts have been brought to light, and having profited by the labours of those who have worked before us, and learned much from their efforts, it is now possible to give the colour or colours actually used for almost every day in the Kalendar. There is no longer any ground for stating that the English use of colours is unknown, nor for the old idea that the colour-use in this country was confused, and varied in almost every church. On the contrary, as will be seen from these pages, a scheme of colour usage gradually grew up which in its main lines was the same all over England and even in Scotland: the local variations for the most part being on well-defined lines, and not in any case of importance as regards the whole.

It was hoped to illustrate the various uses of colours referred to in the present work by a number of pictures from illuminated manuscripts and other sources. But although many important examples were examined for the purpose, it was found impossible to say definitely that the limner had any other idea in his mind than the production of a pretty picture: and even such subjects as funerals and funeral masses were treated with a freedom that made them unreliable as authorities. It was accordingly decided to limit the illustrations to the single example which forms the frontispiece, as furnishing a definite picture of the treatment of a church during Lent, or rather Passiontide. Unhappily

[1] *Op. cit.* 172 etc.

no English picture has been found, and it has been necessary to have recourse to a Continental one; but it is none the less valuable for the information it contains.

The writers of the present work can not conclude without expressing their indebtedness to the kind friends who have helped them in their researches: to Mr. Herbert Chitty for transcripts from the important Winchester College inventory of 13 Henry VIII.; to the Master of St. John's, the Provost of King's, the Master of Clare, the Master of Corpus, and Mr. Ellis H. Minns of Pembroke College, for facilities so courteously afforded for consulting manuscript inventories in their custody at Cambridge; to the Rev. Christopher Wordsworth, subdean of Salisbury; to Mr. Montague S. Giuseppi and Mr. Horace Headlam of the Public Record Office; to the Rev. H. A. Wilson of Magdalen College at Oxford; to Mr. F. C. Eeles for generously placing at their disposal his notes on the Scottish liturgical colours; and to the Right Rev. Dom Butler, abbot of Downside, for permission to examine the late Mr. Edmund Bishop's collection of transcripts of inventories. Lastly they have to record their especial indebtedness to their old friend Dr. Wickham Legg for the kind loan of all his notes on numerous Continental colour-rules and sundry other items of information.

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CORRIGENDA

P. 22, line 10, *for* 'KEMSWORTH' *read* 'KENSWORTH.'

P. 23, line 15, *for* 'festal' *read* 'ferial.'

P. 74, line 3, p. 168, line 20, and p. 238, line 13, *for* 'St. Osyth's Priory' *read* 'St. Osyth's Abbey.'

P. 85, line 7, *after* 'sarsnet' *read* 'on.'

P. 107, line 7, *for* 'fiertu *read* 'fiertre.'

P. 135, line 7, *for* 'Sarum' *read* 'Salisbury.'

P. 188, line 18, for 'Ashbridge' *read* 'Astbridge.'

P. 133, line 19, p. 134, line 5, p. 147, line 9, and p. 149, line 1, *for* 'St. Germain à Prez' *read* 'St. Germain des Prés.'

Description of Frontispiece

THE miniature by a Flemish painter, with its pretty floral border, here reproduced from a fifteenth century Book of Hours in the British Museum library,[1] was originally figured by the late Dr. Rock in his *Church of Our Fathers*.[2]

The picture shows an altar vested in red nether front and frontlet, with a white upper front or dossal with one large and four small red crosses, and plain white ridels. Upon the altar stand two candlesticks with candles therein, but no cross. Above the dossal are veiled figures of the Rood and its attendant images, and in the background hangs a long white Lenten veil.

In the foreground are several kneeling penitents. One is a man making his confession to a seated priest vested in blue cassock, sleeved surplice, black quire cope, and blue cap, with a grey amess thrown about his shoulders. While hearing the man's confession, the priest is holding out with his left hand a long discipline rod [3] to touch the head of another man kneeling a little way from him. Two other penitents are women: one, all in black, kneels before the altar; the other, in a black veil, kneels at a bench on the right of the priest.

It is a little difficult to understand what the limner exactly meant this picture to represent. The scene is clearly in Lent, as the veil and muffled images indicate, but the veil is shown behind instead of before the altar. The altar may therefore represent a quire altar, the high altar beyond being hidden by the veil. The red front of the altar suggests that the time represented is Passiontide, and perhaps Maundy Thursday, as being the great day for the reconciliation of penitents.

[1] Add. MS. 25698, f. 9.

[2] (London 1852), vol. iii. pt. ii. 224; in new edition, by G. W. Hart and W. H. Frere (London 1904), iv. 261.

[3] For the use of these discipline rods in England see *The Clerk's Book of 1549*, edited by Dr. Wickham Legg for the Henry Bradshaw Society in 1903, pp. 118, 119.

English Liturgical Colours

THE use of liturgical colours in the English Church is now so widely spread that even in churches where the proper vestments are not used it is deemed fitting as the festivals and seasons come round to change not only the altar-hangings, but even the book-markers, and the coloured stoles which some of the clergy so incorrectly persist in wearing at mattins and evensong.

But the rules for such changes are little understood, and much confusion and diversity exist. Some men prefer to follow 'Roman Use,' because it is considered simple and logical; others what is called 'Sarum Use,' because it is non-Roman; while others again adopt an 'English Use,' but of what authority none can tell.

The history of the liturgical colours has been so fully dealt with by other writers that there is no need to repeat it here, but something must be said as to the colours themselves and the occasions on which they may be used.

In England the colours chiefly found were red, white, green, yellow, blue, and black; less frequently purple, violet, tawny, orange, brown, dun, etc. with curious shades sometimes, like popinjay-colour, crane-colour, and horseflesh-colour. But all these varieties can be classified under four principal colours, namely red, white, green, and black, with which the secondary colours were interchangeable.

Thus red included *rubeus* or red proper of various shades, *purpureus* or red-purple, *sub-rubeus* or murrey, crimson, sanguine, rose, carnation or pink, and probably horseflesh-colour.

White included *albus* and *candidus*, which apparently were the same; also the cream-coloured or ivory-white of the present day.

Green (*viridis*) is identified liturgically with saffron or yellow (*croceus*), and therefore included not only the light bluish-green *glaucus*, but the popinjay-green and popinjay-yellow seen in popinjays or parrots, and deeper shades of yellow like tawny and orange.

Black included *niger* and *quasi-niger*, and all the various secondary shades of blue and brown. Among the former were black-purple (*de nigra purpura*), *purpureus* or full purple, the *violaceus* or blue-purple of the violet, *indicus*, *bluetus*, and *blauus*, or dark-blue, and *indius*, *blodius*,

and *ceruleus*, which probably were bright blue. The browns included *brunus*, burnet or dark-brown, russet, *cinereus* or ashen, crane-colour, grey, dun, and dove-colour, and even the Lenten white.

It is of course impossible to be certain as to the precise shades involved in many of these terms, some of which were perhaps due to fading, but there can be no doubt that such a classification of principal and secondary colours was recognized.

In the ordinal of John Graunson bishop of Exeter (1327–69) an elaborate rule as to colours gives a similar general classification of 'the four or six varieties of colours of vestments according to the custom of the Roman *Curia*: namely white (*candidus*), red (*rubeus*), green or yellow (*viridis seu croceus*), violet blue or black (*violaceus blauus vel niger*).' In the pontifical of Robert Clifford bishop of London (1406–21) the meanings of *albus*, *rubeus*, *croceus*, *violaceus*, *viridis*, and *niger* in a like rule are fully described: it is also noted that *purpureus* and *violaceus* are reckoned the same, as are *croceus* and *viridis*, and that *violaceus* is is also equivalent to *niger*.

So the Westminster inventory of about 1540 under 'Redd albes' includes those with apparels of murrey, dark purple, and crimson; and the different versions of the early statutes of the Order of the Garter correlate murrey, purple, and *subruber*, as well as *blodius*, *ceruleus*, and *bleu*. An inventory of Magdalen College at Oxford in 1495 under *capae blodiae* or blue copes includes 'sex de purpull velvet.' The same licence is indicated by the alternative uses of *rubea aut subrubea*, *niger vel quasi-niger*, *croceus aut glaucus*, etc. at Westminster, and of the *viridis sive fuscus* at Lincoln, in the thirteenth century; and in the fourteenth century of the *indicus vel blauus* and *croceus vel viridis* at Exeter, and the *rubeus vel purpureus* at Wells.

English documents furnish various combinations of colours, such as white and blue, green and red, of green, red, and yellow, and so forth, as well as numerous examples of vestments and altar hangings described as rayed or striped or paly, checkered or checky, pied, motley or parti-coloured, paned, changeable or shot, and reversible. Many of these curious varieties of colour were undoubtedly derived from dresses and garments bequeathed or given to churches to make vestments of. Patterned stuffs of all kinds were also freely used.[1]

The nature and character of the material do not affect the question

[1] The varieties and classifications of colours have been more fully dealt with in Appendix I.

of colour, but a word may be said concerning the use of cloth of gold or of silver as the foundation for baudekyn and other rich textiles.

Cloth of gold is often cited as a substitute for all colours, and to some extent this was the case. But when the general aspect was other than golden tissue it was described as 'red cloth of gold,' 'black cloth of gold,' and so forth, and its use was guided by the colour woven with the gold threads. The same remark applies to cloth of silver.

The authorities for the use of liturgical colours are :

I. The rules as regards certain great churches laid down in statutes, customaries, and ordinals, or in mass-books, pontificals, etc.

II. References in the inventories of cathedral, collegiate, monastic, and parish churches, and of private and other chapels.

III. Bequests of vestments and altar furniture for special purposes or occasions of use.

Leaving for the present the rules for colours as affecting only a few large churches it will be convenient to examine in detail the information afforded by inventories and testamentary dispositions. The particular value of these lies in the fact that they show what colours were actually used. But the general result on the whole is disappointing ; for although the ornaments of the ministers and altars are often so fully described that it is possible to form mental pictures of them, only here and there is added the occasion of use. Still, the number of wills and inventories available is considerable, and the inventories in particular afford a continuous record from early in the twelfth century down to the reign of Queen Elizabeth and even later.

Before dealing with the documentary evidence something must be said as to the meaning of the word vestment.

Vestment rarely means a chasuble only, but generally includes (sometimes under the term 'single vestment') at least a stole and a fanon or maniple, and often the amice and albe with their apparels and a girdle as well.[1] Thus in 1517 an inventory of Arundel College has :

> Item a new syngle vestiment of blewe damaske cloth of sylver with chesibill stoole /fanon/ albe/amyce/and a corporas case and a corporas of the gift of Thomas Salman Esquyre.
> *Archaeologia*, lxi. 89.

The term 'pair of vestments' is used in the same sense. But both 'vestment' and 'pair of vestments' sometimes include other things as well, all forming 'a suit' (*secta*), or 'whole vestment.' For example :

[1] The meaning of 'vestment' is more fully discussed in Appendix II.

1386. Inventory of Richard Ravenser, archdeacon of Lincoln.

j vestimentum de tartryn rubeo radiato, videlicet, casula, alba, amita, stola, phanula, zona, frontellus, subfrontellus, parvus frontellus, et ij ridelli de dicto tartryn radiato, precij xxxiij.s. iiij.d. *Arch. Inst., Lincoln vol.* (1850), 319.

1397. Will of Sir Ralph Hastynges.

Item lego ecclesiae predictae abbathiae (de Sulby) meum principale vestimentum, videlicet pannum pro altari cum j casula et tribus albis, ij tunicis et iij capis et cum omnibus illis appendentibus. *Test. Ebor.* j. 217.

1404. Will and Inventory of Walter Skirlaw bishop of Durham.

Item unum vestimentum de velveto rubeo broudatum de trifolijs aureis cum orfreis aureis et ymaginibus de serico, habens casulam, ii tunicas, iij albas, iij amittos cum paruris, ij stolas, et ij manipulos, iiij capas, et frontale, subfrontale, frontale strictum, et pannum pro lectrino de satino rubeo brodatum de trifoliis aureis, cum ij cortinis de serico rubeo radiatis de auro. Detur Ecclesiae de Hoveden. *Ibid.* j. 321.

At Warwick College in 1407 amongst other items was

an hole vestiment of white tartaryn for lenton that is to say iij aubes iij amytes with the parures a. chesible iij. stoles iiij. fanons iij. girdels ij. auter clothis wyth .a. frontel & a towail ii . curtyns a. lectron cloth & a veyle of lynnen cloth.

Another item in the same inventory is even fuller:

a white vestment of cloth of damaske . . . that is to say .iij. aubes .iij. amytes wyth the parures .a. chesible .ij. tonycles .ij. stolis .iij. fanons .iij. girdles .ij. copes of the same suyte and twey other copes of white baudekyn .ij. auter clothes .ij. curtyns .a. lectron cloth and a pilwe .a corporas wyth a cas.

Also .vij. aubes .vj. amytes wyth the parures beten of the same sute for chidryn (vij girdels *added*) also .ij. auter clothes al yn one of the same suyte for my lordis auter and a frontel with a towaile also a doser with .a. celour for the sepulchre of the same suyte.

1415. Will of Michael de la Pole earl of Suffolk.

Item lego collegio de Wyngfeld unum vestimentum de albo panno aurotexto cum toto apparatu et pertinenciis suis, videlicet tribus copis, ij tuniculis, una casula, tribus amitis, tribus albis, tribus stolis, iij fanons, ij aulterclothes, cum j fruntelle, ij pilewes, j cylour, ij curtyns de Tartaryn et ij towellis. *North Country Wills* (Surtees Soc. 116), 9.

In late inventories the chasuble, dalmatic, and tunicle, or 'pair of tunicles,' are often called the 'prest decon and subdecon' after those who wore them, and an amice, from the manner of putting it on, is sometimes a 'head,' 'headpiece,' or 'head-cloth.'

The altar hangings included what are now called frontals and dossals or dorsals; but the old name for the frontal was often the nether front or part, and for the dossal the upper front or part, or reredos, and the two formed the hanging. The frontel or frontlet was the narrow strip

of stuff across the upper edge of the altar sewn as an apparel to one of the linen altar cloths or towels. The curtains that hung at the ends of the altar were called riddels or costers, and the desk cloth was the covering of the lectern or eagle desk near the north end of the altar from which the Gospel was read or sung in monastic and parish churches.

In considering any usage of colours it is necessary to point out how much depends in the first place upon the wealth or poverty of a church and the number and quality of its goods. A church with many ornaments may easily follow a colour-rule, but one with few must adapt itself to circumstances. As the thirteenth century Lichfield rule has it: all these things must be modified according to the means of the church.

These conditions prevailed just as widely before the sixteenth century as they do still. Thus a London church, St. Michael de Ædreshuda, which was visited about 1138, had an apparelled albe, an amice, stole, and girdle, a whole suit for a priest (*totum vestimentum sacerdotale*), and but one altar cloth (*pannus altaris*). Another City church, St. Helen Bishopsgate, between 1160 and 1181 had only a whole suit (*integrum vestimentum*) with a chasuble *de pallio*, and a single altar cloth (*pallium ante altare*). St. Augustine's Watling Street, about the same date, possessed a full suit (*unum vestimentum plenarium*), containing apparently a chasuble with apparelled albe and amice, stole, fanon, and girdle of silk; also another vestment with a silk chasuble and an apparelled albe and amice, but lacking stole and fanon; there was only one silk nether front for the altar (*pannum de serico ante altare*).[1]

The visitations of the prebendal churches of Salisbury by dean William de Wanda in 1220 and the following years show the state of things in a dozen country parishes.[2] Sonning had a suit with a silk chasuble old and worn, and two other suits with chasubles; also an everyday suit (*par cotidianum*) with a brown chasuble (*de fusco tincto*), and a new suit. The chapel of Ruscomb had a chasuble of red sendal, old, and another of brown-black (*de fusco tincto nigro*), also old. Wokingham had three chasubles, of red sendal, of sendal newly lined, and of canvas; also a fourth *de fusco tincto* old and worn. Hurst possessed a silk chasuble new and decent, and another old and torn. Sandhurst had only a pair of vestments. Burghfield had a chasuble of red sendal and an old one of silk. Mere had one pair of vestments without a chasuble; and three

[1] *Archaeologia*, lv. 299, 300. [2] *Register of St. Osmund* (Rolls Series 78), i. 275.

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other vestments, two with chasubles, and the third old and worn with a brown chasuble similarly worn; another silk chasuble was acquired later. Heytesbury was unusually rich in having seven chasubles with all their appurtenances, three dalmatics and as many tunicles, and four silk copes with four more of little value: but then it had been made collegiate by Jocelin bishop of Sarum, c. 1165.[1] Knook in 1226 had a new silk chasuble (*infula*), another of brown colour old and worn, and two old suits. Swallowcliffe in 1220 had but two chasubles, one new, the other old. Hill Deverel possessed a silk chasuble old and worn, and another of reddish-brown (*de fusco tincto rubeo*), likewise old and worn. Horningsham, in 1224, had a chasuble *ad modum thoralis* of little value, and another of reddish-brown of no value.

A similar condition of things existed in twenty London prebendal churches that were visited about 1250.[2]

The same tale is told in an interesting way by the inventories taken at three visitations of certain country prebendal churches belonging to the Dean and Chapter of St. Paul's, London, held in 1249–52, 1297, and 1458.[3]

The first visitation deals with fifteen parishes in Essex, Herts, and Middlesex, and the inventories include all the ornaments of each church. They likewise specify the material and condition of the various vestments and altar hangings, but only occasionally is the colour stated.

At Willesden there were in 1249–50 four *vestimenta* or suits, the third being *vestimentum sollempne* with a chasuble of green sendal; also an old front of Milanese work for the altar.

Twyford in 1251 had a fair (*pulcrum*) suit of silk and another much worn (*magis tritum*) with a white fustian chasuble; also a linen and a red silk front for the high altar. One of the linen cloths had an embroidered silk apparel, and the two altars *extra chorum* (probably in the nave) had old and small fronts.

St. Pancras had three pairs of vestments: two 'cotidian,' with an old and feeble chasuble, and a third and better one with a chasuble of silk. The single front for the altar was a good one of silk.

[1] Dugdale, *Mon. Angl.* (ed. Caley, Ellis, and Bandinel), vj. 1472.

[2] *Archaeologia*, lv. 291–299.

[3] These were edited from the originals in the possession of the Dean and Chapter by Dr. W. Sparrow-Simpson and published by the Camden Society in 1895 under the titles 'Visitations of Churches belonging to St. Paul's Cathedral 1249–1252,' and 'Visitations of Churches belonging to St. Paul's Cathedral in 1297 and in 1458.'

Chiswick in 1252 had a chasuble of red samite, an entire suit, and another with a white chasuble feeble and torn inside (*debili et rupta interius*). One of the *palle* of the altar had a frontlet of silk, and there was a cloth of silk *de aresta*.

Westley possessed only one pair of vestments with an additional albe and a painted cloth before the high altar.

Barling had a silk front, a linen cloth for the desk, and a new albe and amice with their apparels, but no chasuble.

Heybridge had three feeble suits, and later a good suit with a silk chasuble, but no altar hangings.

In 1249 there were at Tillingham two pair of festal vestments apparelled with silk; a vestment for St. Mary's altar with a chasuble of old silk; and two worn pairs of vestments with a chasuble of fustian. Also two albes and an apparelled amice, an old chasuble of no great value, and a yellow (*crocea*) quire cope.

In 1252 Aldbury had an old and complete suit, but with a chasuble old and torn and only fit to bury a priest in (*sed sepulture tantum apta*); also a better vestment with a chasuble of silk cloth.

Pelham Furneaux in 1252 had a full suit of silk, another *minus festivale* with silk apparels and a red fustian chasuble, and a third vestment old and insufficient, *aptum sepulture*. The front for the high altar was of no value.

The other churches tell a like story. Only at one, Walton, was there a cope of silk.

The inventories taken in 1297 when the same churches were again visited, together with some others, are much fuller, and efforts had evidently been made to furnish the churches with more and better ornaments.

In place of the legal minimum of one set of vestments, almost every church now had three: a *vestimentum principale* or *festivale* for feast-days, a *vestimentum dominicale* for Sundays, and a *vestimentum feriale* for week-days. Some churches had chasubles and other suits as well, while a few were still poorly off: as for instance Barling, which had a festal suit and another, but its chasuble was gnawed by mice and noted to be put right (*muribus corosa et corrigenda*).

The colours are more frequently stated in these 1297 inventories, but the vestments and their apparels are often simply described as *de pallo*, which suggests a general furnishing of the churches with a sort of cloth of gold that could be used on any occasion.

Out of twenty-two churches, seven seem to have had festal suits of red, but at Kirkby the festal chasuble was yellow.

The Sunday suits were almost all *de pallo*, but at Westley the apparels were green, and at Cadington the stole and fanon were of white silk. Willesden and St. Pancras had yellow chasubles for Sundays.

The ferial suits usually had orphreys *de pallo*, but chasubles of fustian, linen, or 'cotoun,' and the vestments were often old. At Pelham Furneaux the ferial suit had a red stole and fanon, and at Ardleigh the amice had a red apparel. St. Pancras and Chiswick both had ferial red chasubles, and Drayton a green one.

Some churches had a dalmatic and tunicle for the deacon and sub-deacon: at Walton and Pelham Furneaux *de pallo*, and at Aldbury of black samite. Navestock had a red sendal tunicle, and Twyford one of green silk. Belchamp had a dalmatic but no tunicle.

Twelve churches had quire-copes, for the priest in censing the altar and reading the collect; in one case, at Twyford, of black sendal. Navestock had a pall for the dead of red samite.

The number of altar hangings in 1297 did not in any way correspond to the vestments. Only at Aldbury was there a set: an honest festal front with roses, a Sunday suit of striped samite with flowers, and a ferial front of linen cloth; also an upper front of cloth with roses and a desk cloth of the same suit apparently as the festal front.

At Barling the front was lacking. Westley had but one, of red with gold lions. At Walton there were three altars but only one front *ad altare de pallo*. Ardleigh had a single old front of baudekyn, and Twyford one of silk.

Navestock had a red front for the high altar, one of white and red striped for St. Mary's altar, and a third front *de pallo*. Tillingham had for the high altar a front of linen cloth painted with the story of St. Thomas, and for Our Lady's altar a front made out of a carpet of blue wool and thread. At Wickham the high altar had only a linen front with beasts, and Our Lady's altar a front not described.

Belchamp had two nave altars with fronts of linen cloth with flowers and beasts, a solar altar with a linen cloth front, and for the high altar one front of linen cloth with beasts and another striped with gold and blue thread.

At Pelham Furneaux four minor altars had fronts feeble and broken (*debilia et fracta*), but the high altar had one front of linen cloth and another of red striped. St. Pancras had two fronts for the high altar

of linen cloth and a striped one of green and yellow. Chiswick had for the high altar one front *de siclatun* and another *de panno lineo inciso*, and two other stone altars had fronts of linen cloth striped with green and white. Sandon had one front of linen cloth with shields, and another old front *de pallo*.

The number of churches which had linen fronts is noteworthy.

Several churches, to wit Heybridge, Kirkby, Thorpe (three altars), Drayton, and Willesden had a moveable painted table in place of a front (*tabula depicta loco frontalis*), but Willesden also had a striped green front of cambric.

With the foregoing may be included these items:

1245. London, St. Paul's cathedral church.

Capae duae *rubeae* sine tassellis cum aurifrigio veteri cum gemellis auro interlaqueatis; inde deservitur ad matutinas. *Archaeologia*, l. 480.

1270. Westbury-on-Trym College, Gloucs.

In ecclesia de Westbury sex sint vestimenta cum apparuris de serico tria scilicet *festivalia* et tria *dominicalia* et tres cape de serico aurifrigiate .sex palla linea benedicta .duo frontella unum de serico *ad festa duplicia* .unum ordinale cum consuetudinario Sar. ecclesie. Reg. bp. Godfrey Giffard, fol. 32.

It may also be noted that at the Synod of Exeter held by bishop Peter Quivil in 1287 it was ordered that the *minimum* of vestments in parish churches

sint . . . duo paria vestimentorum: quorum unum festivale, aliud feriale.
Wilkins, *Concilia*, ii. 139.

A visitation book of Ralph Walpole archdeacon of Ely[1] contains inventories of 150 churches and chapels in Cambridgeshire taken in 1277. These show that four churches had but a single pair of vestments, 28 had two pair, 62 had three pair, and 28 four pair. Four churches had five pair, three had six, two seven, and one as many as nine pair. Forty-two churches had two or more quire copes, and eighty churches had a *velum templi* or Lenten veil.

The occasion of use is hardly ever noted, nor the colour, but the large number of suits of three suggests a division into the usual festal, dominical, and ferial.

[1] *Vetus Liber Archidiaconi Eliensis*, ed. C. L. Feltoe and E. H. Minns (Camb. Antiqn. Soc. 8vo. publns., no. xlviii. 1917).

The original inventories have interlined and added entries of various dates throughout the fourteenth century, which are of interest as showing how the number of vestments increased.

Thus Cambridge Holy Trinity had only three suits till late in the fourteenth century, when a complete suit of fustian and a cope with red bars were added, and soon after a suit of striped velvet was given by the parishioners. Fulbourn St. Vigor, c. 1360/90, had an entire suit that Ralph Grym gave to the church in exchange for another vestment in which he might be decently buried, *ita quod habeat aliud vestimentum ab ecclesia in quo poterit decenter sepelliri*, as well as a red suit with gold stars for Our Lady's altar. Linton got c. 1340/60 a *vestimentum feriale*, and later (c. 1360/90) a good *vestimentum principale* of blue golden cloth and a *vestimentum dominicale*. Newton acquired c. 1278/1304 three pair of vestments where it had none before, and c. 1360/90 *tercium vestimentum principale* of purple taffeta with gold bars. Many churches that had not a Lenten veil in 1277 got one later.

It is clear from this cumulative evidence that in the twelfth and thirteenth centuries, at any rate, no colour rule could have been observed in either town or country parishes, owing to the comparative fewness of their vestments and altar hangings.

Towards the end of the thirteenth century, when the number of vestments had increased they began to be graded according to their richness and condition, but quite regardless of colour, into principal or festal suits, Sunday suits, and ferial or workday suits, these last being usually vestments that were old and worn or faded. The altar ornaments as far as possible followed the same rule.

The information as to fourteenth century usage shows that the grading as festal, Sunday, and ferial suits continued; but the further increase in the number of ornaments also led sometimes to the subdivision of the first class into vestments for principal, double, and other feasts.

These points are well illustrated by the following entries, which include a number of others from inventories of or bequests to some cathedral, monastic, and collegiate churches that may conveniently be grouped with them:

1300/1320. Peterborough Abbey.

Vestimenta Godefridi abbatis:

De rubeo Samito j casulam, j capam cum iij tuniculis cum ymagine sancti Petri in dorso bene brudata ac clavibus et rosis aurifrigiatis tenselatis et unum frontale

magnum cum mappa adjunctum et aliud strictum ejusdem panni et facturae, quae magno altari *principalibus festis* apponuntur.

Sparke, *Hist. Anglicanae Scriptores varii*, 167.

1315. Oxford, Durham College.

unum vestimentum cum tribus aliis vestimentis *ferialibus* et duabus albis et ij tuniculis et una casula alba item duabus capis, etc.

Collectanea, Third Series (Oxford Hist. Soc. xxxij.), 36.

1327. Exeter Cathedral Church.

iij cape chori albe, viz. ij pro rectoribus et j pro sacerdote *pro duplicibus festis*.

Oliver, *Lives of the Bishops of Exeter*, 318.

1331. Yalding, Kent.

j vestimentum *dominicale* cum toto apparatu.
j vestimentum *feriale* cum toto apparatu.

Turner, *Calendar of Charters, etc. in the Bodleian Library*, pref. p. viii.

1331. Brenchley, Kent.

Primo ij vestimenta *principalia* cum v tuallijs bonis et novis . . . .
j vestimentum *dominicale* cum ij tuallijs cum toto apparatu.
j vestimentum *feriale* cum ij tuallijs et cum toto apparatu.
j vestimentum *feriale* bonum cum ij tuallijs et cum toto apparatu.
j vestimentum *feriale* sine tuallijs.
j thapetum vetus custodie ad pendendum utroque fine altaris *in festis duplicibus*.

Turner, *Calendar of Charters, etc.*, pref. ix.

1341. Jarrow Priory (cell of Durham).

j vestimentum integrum *pro festis principalibus* cum dalmaticis tunicis et capis unius sectae et coloris Citrinae. *Inventories, etc. of Jarrow and Monkwearmouth*, 26.

c. 1345. Durham Cathedral Church.

Capella Ricardi Byry episcopi.
j pannum longum de rubea camica cum vinea et literis intextis; ex quo facta sunt quatuor vestimenta et j casula; ex quibus unum ad magnum altare *pro Dominicis* cum duabus tunicis et ij capis et iiij albis.

Wills and Inventories (Surtees Soc. 2), i. 26.

An undated memorandum, but probably early fourteenth century,[1] directs that the Dean and Chapter of York are to find and maintain in their prebendal churches all the vestments, except the festal suit, as well as the altar cloths and Lenten veil.

Omnia vestimenta, preter festivale quod ad parochianos pertinet, una cum capa chori tunica et dalmatica. . . . Item palle altaris. . . . Item velum quadragesimale.

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[1] *The Fabric Rolls of York Minster* (Surtees Soc. 35), 164.

The parishioners were to provide

vestimentum festivale cum capa chori tunica et dalmatica.

Inventories of chantry altars in York Minster taken in 1360 and 1364 show that most of them had but two or three suits, for feast days, double feasts and of nine lessons, and for ferials. The colour was evidently immaterial since only one red festal vestment is mentioned.[1]

1352. Cambridge, Trinity Hall.

Sequntur ornamenta capelle:

Item habent unum vestimentum antiquum debile.

Item habent duo vestimenta nova (*? cotidiana*) pro summo altari cum pannis altaris et cortinis.

Item habent alia duo vestimenta nova *cotidiana* pro duobus altaribus lateralibus cum pannis dictorum duorum altarium et cum cortinis ejusdem secte pro utroque altari.

A. W. W. Dale, *Warren's Book* (Cambridge, 1911), 45, 46, 48.

1354 ? Hulne Priory, Northumberland (White Friars).

Pro festis totis duplicibus:

In primis unum vestimentum pro toto duplici. Casula est de uno panno aureo nodato avibus et leopardibus intexto. Dalmaticae de uno bawdekyn alterius sectae avibus intextae. Stola manipulus sacerdotalis operis textrini cum scutis.

Item duae pallae cum uno frontello de velweto rubio.

Duplicibus festis:

Casula de rubea samita cum duabus dalmaticis etc. duo palla cum frontello consuto armis et rosis.

Semi-duplicibus:

Casula et dalmaticae unius sectae de viridi samita stola manipulus sacerdotalis de viridi samita stragulata consutus gemmis. Amita sacerdotalis ornata gemmis et scutis dominorum. Item una palla sine frontello. Item pannus bonus operis Par[is]iensis cum scutis dominorum pro frontello altaris, laneus tamen.

Novem leccionum:

Casula cum dalmaticis de rubeo Syndone. unus pannus niger ad cooperiendum altare *cotidie* . . . duo vestimenta sacerdotalia *cotidiana* unius sectae per totum exceptis casulis quarum una est de panno aureo avibus minutis intexta. Altera de panno cerico nigro viridibus avibus intexta.

Pro festis totis diebus.

Casula cum dalmaticis de uno baudekyn viridi leopardis aureis mixta.

Caetera sunt diversarum sectarum deficiunt de integritate tres manipuli.

Pro festis totis diebus.

Item unum vestimentum de fustio albo integrum excepto manipulo.

[1] *York Fabric Rolls*, 275, 276, etc.

[Item una casula cum duabus dalmaticis antiquis . . . *pro festis ix lectionum de* panno serico valde tenuis *erased.*]
Unum vestimentum sacerdotale pro retro altare *pro diebus festis* valde honestum de india samita et alterum de fustiano *pro ferialibus.* Item alterum vestimentum ejusdem sectae pro alio retro altare.

Harl. MS. 3897.

1360. York Minster. Chantry of St. Katharine.
Unum vestimentum *festivale* cum casula rubia de samito.
Unum vestimentum *feriale* antiquum cum casula alba.

York Fabric Rolls, 292.

1360 & 1364. York Minster. Chantry of St. Mary.
Una casula nova de rubio et viridi colore de serico : una stola et una fanona cum spaulers et paruris sutis de eadem secta cum alba *pro duplicibus festis.* Una casula alba de serico cum stola, fanona, amita de eodem colore cum paruris et spaulers de aliis coloribus diversis cum alba *pro Dominicis diebus.* *Ibid.* 295.

1368. Crich, Derbyshire.
Chantry of St. Nicholas and St. Katharine.
j vestimentum *pro duplicibus festis* et j vestimentum *pro dominicis* et j vestimentum debile et vetus *pro ferialibus diebus.*

Chantry of St. Mary (founded same year).
j vestimentum novum *pro duplicibus festis* .j vestimentum pro dominicis . et j vestimentum *pro feriis.*

Chapel at Wakebridge.
ij vestimenta festivalia .j vestimentum *feriale.* Harl. MS. 3669, ff. 94b, 95, 95b.

1369. Southwell Minster. Parish altar of St. Vincent.
Habentur insuper ibidem duo frontalia, quorum unum de serico, et aliud de armis Domini Regis. . . . Habentur et ibidem quatuor vestimenta integra, videlicet casualia (*sic*), stola, fanula, alba, amictus, zona, et corporale. De quibus vestimentis duo sunt *principalia*, et unum eorum cum tunicis, et aliud sine Tunicis . tertium vero *dominicale* et quartum *feriale.* Habentur et ibidem quintum vestimentum praeter casulam, viz. alba et duo amictus cum stola et fanula. Leach, *Visitations*, etc. 197.

1377. Leigh, Kent.
ij vestimenta *principalia.*
ij *dominicalia* vestimenta, et ij *ferialia.*

Turner, *Calendar of Charters, etc.* preface, ix.

1378. York Minster. Chantry of SS. Paulinus and Chad.
Unum vestimentum *pro festis duplicibus* de rubeo sateyn pulverizato cum rosis albis de serico.
Unum vestimentum de ynde camaka *pro Dominicis diebus et aliis festis minoribus.*
Unum vestimentum de borde Alisaundre *pro diebus ferialibus.*
Unum aliud vestimentum similiter *pro diebus ferialibus.* *York Fabric Rolls*, 300.

1380–1. Will of Margery Broun of London.

For the use of the church of St. Katharine Colman, two pairs of vestments, one of white fustian *for weekdays*, and the other of silk 'ad modum de baudekyn' *for festivals*.

Sharpe, *Calendar of Wills, Court of Husting, London*, ii. 221.

Before 1381. Durham Cathedral Church.

Among gifts of bishop Thomas Hatfield (1345–81):

Unum vestimentum *festivale* de rubro brudatum cum imaginibus.

Wharton, *Anglia Sacra*, i. 111.

1384–5. Windsor College, Berks.

Duo costers panni magni de velvetto *pro principalibus festis diebus* rubei et viridis coloris, cum magnis imaginibus stantibus in tabernaculis, etc.

Unum vestimentum *pro ferialibus diebus* album de camoca cum casula, etc.

Unum vestimentum *quotidianum*. . . .

Dugdale, *Mon. Angl.* vi. 1363.

1389. Salisbury Cathedral Church. Altar of St. Thomas.

Imprimis xiij. paria integra vestimentorum . . . quorum primum vestimentum melius de panno aureo coloris albi.

Item secundum melius de panno serico cum volucribus intexato.

Item tertium vestimentum melius coloris rubei cum volucribus intexat. aureis.

Item .iiij. vestimentum melius de serico cum foliis vitis.

Item .v. vestimentum de albo serico stragulato.

. . . . . .

Item .x. vestimentum stragulatum *pro diebus dominicis*.

. . . . . .

Item .xij. vestimentum *pro ferialibus diebus*, poudrat̃ coloris steynat̃.

Item .xiij. vestimentum *pro ferialibus in xl^ma*.

Wordsworth, *Salisbury Processions etc.* 298, 299.

1393. Ickham, Kent (Canterbury diocese). Chantry of John Denys.

Unum vestimentum *principale*.

unum aliud vestimentum.

unum vestimentum *dominicale* cum duobus tuniculis.

unum vestimentum feriale.

unum vestimentum album *pro tempore quadragesimae*.

Duo vestimenta . . . de quibus vestimentis unum erit de debilioribus *pro diebus ferialibus* et aliud melius *pro diebus dominicis et festivis*.

. . . . . .

Salvo tamen quod *in festis principalibus* unum vestimentum *optimorum* ibidem tunc detur sacerdoti saepedicto (the chaplain) ad celebrandum in eodem die illo, quod quidem vestimentum pro tempore illo liberatum, idem sacerdos dictis custodibus seu alteri eorum eodem die reliberet in dictam cistam reponendum.

Literae Cantuarienses (R.S. 85), iii. 22, 24.

1393. Will of Maud Holbech of London.
To church of St. Dunstan in the East, three pair of vestments, viz. one best pair for *festivals*, another white pair for *Lent*, and another pair for *weekdays*.
Sharpe, *Calendar of Wills*, ii. 303.

1394. Farne Island, Northumberland (a cell of Durham).
A vestment for *Sundays* of cloth of gold embroidered with birds.
Raine, *North Durham*, 347.

1395. Bristol, All Saints.
Optimam sectam vestimentorum de ciclatouns de viridi et blueto cum orphuris de felvet stragulato. *The Archaeological Journal*, lviii. 172.

1396. Inventory of Thomas Cranlegh, Warden of New College, Oxford.
j par tuellorum cum frontali blodii coloris de secta *ferialium* vestimentorum Magnae Capellæ .j casulam j albam cum amicta j phanonem et j failam unius sectae.
Arch. Jour. xxviii. 232.

1396. Meaux Abbey, Yorks (Cistercian).
Casula una aurei operis *pro Dominicis diebus* cum duabus tunicis ejusdem sectae.
Casula una aurei operis *pro diebus ferialibus* cum tribus albis ejusdem sectae.
Chronica de Melsa (R.S. 43), iii. lxxxi.

Late 14th cent. Norwich, St. Peter Mancroft.
unum vestimentum *principale* de blewe velwet pulverizat. cum angelis de auro videlicet una capa una casula .duo tunicula et tria alba.
unum vestimentum de panno de Serico *pro ferialibus* pro uno Capellano.
Norfolk Archaeology, xiv. 234, 235.

c. 1400. London, St. Martin Ludgate.
un vestiment *principalle* entier novelle de bloy velvet contenant .iij. aubez .iij. amettes ovecque stoles et Fanons ove .j. chesuble et .ij. tonaclez overez ove sterrez dor embroudez.
.j. novelle Cope de bloy velvet de la suyt du dit bloy velvet vestiment overez ove sterrez dor.
un vestiment *principalle* dor et rouge soy cestassavoir .iij. aubes .iij. amettes .ij. tonycles .j. Chesible .j. stole .j. phanoñ.
j cope de drap̃ dor le champe rouge soy de la suyt du principal vestiment.
un vestiment sengle de drap dor (feriall *added*).
un vestiment *ferialle* sengle (de veille soi russet les Raiez dor *added*).
Trans. S.P.E.S. v. 124.

The only information that can be gleaned from these entries as regards colours is a slight preponderance in favour of red for feast days and of white or old cloth of gold for week-days. There was no special Sunday colour; red, white, blue, and striped stuff all being given.

The following items for the earlier half of the fifteenth century continue

the greater prevalence of red for feasts and of white for ferials; but the indiscriminate allocation for daily use of blue, black, green, and white at St. Alban's, and of both red and white at St. Paul's, shows that there was no general rule as to colours. The Exeter entries and the interesting list for the chantry chapel of Sir Thomas Cumberworth at Somerby show variations respectively allowed in a rich cathedral church and in a small Lincolnshire parish.

Temp. Henry IV. (1399–1413) St. Alban's Abbey, Herts.

Apparatus Altarium:

Inter alia: Item habetur *cotidianus* apparatus de panno serico stragulato de auro cum duobus ridellis et blueto corde.

Cotidianus apparatus pro minoribus altaribus:

pro altari Sancti Michaelis habetur *cotidianus* apparatus de blueto panno stragulato vocatus bordalisaundre cum duobus ridellis. . . .

unus apparatus pro altaribus Sancti Edmundi et Sancti Petri de nigro bokeram tensellato cum stellis et floribus de auro.

unus apparatus pro altare Sanctae Mariae Quatuor Cereorum de blueto card tensellatus cum stellis (et) cressentis de auro. . . .

unum frontel pro eodem altari de viridi panno serico cum vinea intexta in eodem.

unus apparatus pro altari Annunciationis Sanctae Mariae de panno vocato carde deputatus cum coronis.

unus apparatus pro altari Sancti Hugonis de card consutus cum rosis de albo panno.

unus apparatus pro altari Sancti Amphibali in quo depingitur historia ejusdem Passionis.

quinque casulae et septem albae de blueto panno vocato worstede . . . . pro praedictis altaribus.

unum frontel de nigro panno cum ramusculis rosarum de auro pro magno altari ut supra dictum est in aliis tribus frontellis de eadem secta pro altaribus antedictis.

Amundesham, *Annales Monasterii Sancti Albani* (R.S. 28, 5), ii. 357, 358.

1402. London, St. Paul's Cathedral Church.

vij Capae antiquae usuales et quasi *cotidianae* albi coloris.

xv Capae antiquae usuales et quasi *cotidianae* rubei coloris. *Archaeologia*, l. 506.

1408. Jarrow Priory.

una alba rubea *pro principalibus*.

Unum album vestimentum *pro diebus ferialibus*. *Inventories, etc.* 80.

1409. Will of William Kyrkeby, clerk.

To St. Mary's altar in Kirkby church:

Aliud nigrum vestimentum *pro dominicalibus*.

Unum rubeum vestimentum *pro ferialibus*. Gibbons, *Early Lincoln Wills*, 128.

1417. Exeter, St. Kerrian.

j viride frontellum stragulatum ad deserviendum magno altari *in Duplicibus Festis*.

ij penulas stragulatas viz. j viridem et alteram rubiam pro tuallis ad magnum altare *pro Duplicibus Festis*.

ij virides ridellas stragulatas ordinatas ad cornua magni altaris *in Festis Principalibus*.
j chalonem de albo et blodio mixtum cum animalibus ad deserviendum coram summo altari *in diebus festivis*.
j coopertarium (*sic*) blodium mixtum cum croceo colore et albo ad deserviendum coram summo altari *in diebus festivis*.
Hingeston-Randolph, *Register of Edmund Stafford*, 482.

1420. Cambridge University Chapel.
(*Added:*) Unum vestimentum *feriale* coloris rubei et viridis.
Stokes, *Chaplains and Chapel of the University of Cambridge*, 63.

1420 ?. York Minster. Chantry of St. Mary.
Unum vestimentum cum serico albo, cum ij tuellis *pro diebus ferialibus*.
York Fabric Rolls, 296.

c. 1420. Cambridge, Clare Hall.
j vestimentum *principale* de rubio cum ymaginibus pro presbitero diacono et subdiacono cum tribus capis ejusdem operis satis curiose confectis.
j vestimentum de rubeo. cum ihc. et m. *pro communibus festis*.
iij vestimenta *ferialia* iij tabularia *dominicalia* et iij *ferialia*. MS. Register.

1422–3. Will of Roger Whelpdale bishop of Carlisle.
Vestimentum meum *cotidianum* de baudkyn glauco, cum pannis pro altari supra et ante de eadem secta. *Test. Ebor.* iii. 67.

1426. Chapel of the Duke of Lancaster.
j vestimentum *cotidianum* cujus casula albi coloris de Baudekyn cum aurifrigo de blodio et auro.
j aliud vestimentum *pro diebus dominicis* albi et blodii coloris cum aurifrigio auri . . . et j alba j stola j fanonum j amictum. *Hist. MSS. Commn.*, *9th Report*, Appx. i. 54.

1428. Oxford, Durham College.
vestimentum blodium *pro magnis principalibus* videlicet casula cum ij dalmaticis una capa cum ij stolis iij manipulis cum iij albis ejusdem coloris.
Collectanea, *Third Series* (Oxford Hist. Soc. xxxij.), 42.

1431. London, St. Peter Cheap.
j vestymente of blew bawdakyne wroghte w^{t} white grenehoundes for j preste Dekyn and sudekyne *for sondaies* with ij stoles j fanon and j cope of the same lakkynge ij fanons.
j olde cope of rede clothe golde w^{t} orfeis of gren clothe of golde *for sondaies*.
1 cope of rede clothe of gold for *pryncypall daies* w^{t} conys.
Jour. Brit. Arch. Assn. xxiv. 155, 156.

1432. Bristol, St. Nicolas.
j cope & j chysspull & ij tyncellys of rede *for ye Sunday*. *Trans. S.P.E.S.* vi. 42.

1432–3. Will of John Ulsthorp of London, tailor.
To chantry in St. Bride's Fleetstreet: the priest serving the said chantry . . . to keep in a cupboard under the altar a massbook, a chalice and paten, a chasuble of red velvet with apparels *for festivals*, and two other chasubles *for Sundays and weekdays*, and a processional. Sharpe, *Calendar of Wills*, ii. 469.

1434. Scarborough, St. Mary.
Vestimentum integrum de rubeo stragulatum *pro dominicis* cum una capa ejusdem sectae.
Unum vestimentum de panno deaurato *pro ix lectionibus et Commemoracionibus.*
Unum vestimentum simplex *pro diebus ferialibus.* *Archaeologia*, li. 66.

1434–5. Will of John Gilby, rector of Kneesall, Notts.
Among other bequests to Kneesall church :
Unum vestimentum viride *pro aestate.* *Test. Ebor.* ii. 51.

1440. Somerby, Lincolnshire.
Given by Sir Thomas Cumberworth :
For the highest feast in Holy Kyrke that should be ministered in read one whole vestment for Priest Deacon and Subdeacon with a cope thereto.
A whole vestment of read velvet with trayfoiles for priest, etc. for those feastes that are to be ministred in read *next principall feastes.*
One vestment paled of clothe of sylke for priest decon & subdecon, etc. *for double feastes.*
One vestment of whole cloath of gold, etc. *for great doble feastes and principall ffeastes.*
One vestment of white silke with a read orferay of cloth of Gold . . . for the feastes of o^{r} Ladie or for her virgins as far as for theere doble ffeastes y^{t} should be in white.
A vestment of baudekyn the ground black with grene Werk etc. *for holy daies.*
A vestment of white fustian with black mertletes, etc. *for ferial daies.*
Peacock, *English Church Furniture*, 181, 182.

1446. Coldingham Priory (a cell of Durham in Scotland).
Una casula rubea cum alba *pro ferialibus.*
Priory of Coldingham (Surtees Soc. 12), lxxxiii.

1450–1. Windsor College, Berks.
pro emendacione unius tuniculi albi *pro diebus ferialibus* iijd.
Treasurer's Acct. xv. 34, 44.

1452–3. Norwich, St. Leonard's Priory.
j casula rubia damasc cum floribus aureis *pro principalibus festis* ex dono domini Thome Cambrygge. alia rubia de panno aureo ex dono domini Thome Hevyngham (sacrist of Norwich priory, 1403–6) alba casula debilis inbrewdata cum literis M. coronatis ex dono magistri Johannis Derham (prior 1414–18) iij alie casule antique *pro ferialibus.*
Norfolk Archaeology, xii. 212.

(In c. 1422 the priory had only ' j vestimentum rubium per Thomas Hevyngham. Aliud *pro festis* et tercium *pro feriis*,' which suggests that the red suit was for Sundays.)

1453. Cambridge, King's College.
vj. *ferial* aulterclothes of grene tartren rayed & iij. pair corteyns of grene tartren . the wheche were delyvered Rosky for to be occupied in seint Johnes chirch.
ferial vestimentes v of grene dymysoy with orfreyez reed (*added*).
The Ecclesiologist, xx. 313.

1455. Bristol, St. Ewen.
The *best* suyt of grene with flourys of gold. Atchley, *Some Bristol Inventories*, 5.

1457. Will of Lady Ela Shardelowe.
lego ecclesie de Cavenham meum vestimentum *feriale* cum ij tuellis et j parura pro altare et unum corporale cum casa et pannos pictos circa meum altare pendentes.
lego ecclesie de Berton Togryng vestimentum meum *dominicale*.
Bury Wills and Inventories, 13.

1457. Bristol, All Saints. Halleway's Chantry.
Another peyre of vestementes of Bawdekyn of Grene Sylke & Rede y-powdryd with whyte fflowrys and Blew. (Entered in another list of the goods which the priest 'hath to Okowpye *ffor every day*' as: 'A peyre of vestementes of Bawdekyn y-powderyd with whyte fflowrys and Blew fflowrys.') *Trans. Bristol and Glouc. Arch. Soc.* xxiv. 107.

In the middle of the fifteenth century comes the third series of the interesting visitation inventories of eighteen of the prebendal churches of St. Paul's, taken in 1458. These show, as compared with the conditions prevailing in 1297, that most of the parishes had now acquired five, six, and even more suits of vestments, and one or two copes, the colours of which are usually given.

The distribution of the colours, both for suits and copes, is as follows:

Navestock.—One black velvet, one red cloth of gold with a cope, one of silk with two old red cloth of gold copes, another red cope, and two old white tunicles.

Westley.—One striped, one bordalisander, one green silk; also a green cope and a silk chasuble *diversi coloris*.

Barling.—Two red, one white, one green, one black with an old green cope.

Tillingham.—One gold cloth, two red and a red cope, one green, one of silk baudekyn, one bordalisander.

Heybridge.—One red, one white with a tunicle for ferials, a white chasuble, two copes of green and red, a third, and two others of red and of blue respectively.

Thorpe-le-Soken.—One white silk with two white tunicles, one green, one blue, one black, two copes of blue and white for festivals, and a white vestment for festivals.

Kirkby.—One red cloth of gold, one white baudekyn with tunicles and a cope, one blue cloth of gold, one green with a cope, two old white tunicles, a vestment of bordalisander, a cope with a broken chasuble, etc. a glaucous chasuble, and a striped suit of blue.

Walton.—One of red and green with tunicles and a cope, one of blue, one of bordalisander, a red velvet cope, and a vestment with griffins.

Wickham.—One green with tunicles, one of silk baudekyn, two of blue silk, a striped green cope, a vestment of bordalisander, and another of white and russet.

Belchamp St. Paul.—Two with painted images, and two pair of vestments with tunicles. Also two tunicles, two copes, etc. of no value.

Cadington.—One striped white silk, one bordalisander, one red velvet, one red with blue orphreys, one green baudekyn *pro defunctis*.

Kemsworth.—One red, one blue, and a red silk cope.

Sandon.—One of silk, one with roses and silver beasts with a cope, one green.

Pelham Arsa.—One red silk, one blue with tunicles, one green, one red bordalisander, a blue cope, a red silk cope, a suit of black, and an old suit.

Pelham Furneaux.—One red with a cope, one red, one green, one black with tunicles, a cope of bordalisander, and an old cope *de serico rosato*.

Aldbury.—Three red, one blue, one black, one green with a blue cope checked, and a green silk cope.

Chiswick.—One blue, two green, two red, two black, one green bordalisander with tunicles, and six copes of different colours.

An unidentified church.—One blue, two white silk, one red, one green.

There is unhappily no division in these lists into festal, Sunday, and weekday suits, and only as regards three items, at Heybridge, Thorpe, and Cadington, is the occasion of use given. It is quite clear, however, that there was no uniformity as to colours.

Out of eighteen churches, fourteen had red, twelve green, ten blue, seven black, and six white suits. Two had striped suits, and two others suits of red and green, and of white and russet. Six churches had each a suit of bordalisander, which seems to have been a striped kind of silk available for various occasions. It is curious that more than half the churches had no white or black suits, and four were without red.

A similar grouping of colours is furnished by the vestments themselves. Thus out of eighty-three suits, twenty were red, fifteen green, eleven blue, and only eight black and seven white. The six of bordalisander do not help to redress the inequality. So of the copes : out of thirty-one, ten were red, five green, and three blue ; only one was white, and there

was none of black. Three were of green and red, and two of blue and white for festivals.

The details as to the altar hangings are only occasionally given, and nothing definite can be deduced therefrom. Nearly every church now had the fashionable 'table of alabaster' by way of reredos upon one or more of its altars.

For the rest of the fifteenth century, and for the sixteenth century down to the introduction of the first Book of Common Prayer in 1548–9, there is a large number of useful entries. Suits for feasts, Sundays, and ferials continue as before, but without any rule as to colour. This is well illustrated by a rich church like Cobham, which had cotidian suits of green, yellow, red, and purple, of white for ferials, and a suit of striped silk. At Bassingbourne, a well-furnished parish church, they had white, red, and checkered velvet suits for Sundays and other double feasts, and festal suits of green (two) and red. The frequent cases in which the colour is not given suggests that it was not regarded as important; and this too at a time when the wealth of the English churches called forth the admiration of a Venetian gentleman attached to an Embassy from that state in 1496.[1]

Temp. Henry VI. Bridgwater, St. Katharine's Aisle.
a per of vestiments *for every day* chekered. *Proc. Somerset Arch. & N.H. Soc.* vii. 102.

1466. Derby, All Saints.
A Rede cope *for worke dayes.* Cox & Hope, *Chronicles*, 158.

1466. London, St. Stephen Coleman Street.
j vestement of yollowe sylke w^{t} a grene crose *for feryalle dayes* w^{t} stole etc.
a vestement *for feryalle dayes* old cloth of golde w^{t} lyonis w^{t} aube etc.
j olde yollowe cope w^{t} grene strypis *for sondayes.* *Archaeologia*, l. 38.

1467 and 1479. Westminster Abbey. St. Edward's Shrine.
Among the nine altar cloths to St. Edward's altar:
the thirde of old diapure *cotidiane.* MS. Dec. et Cap. 9477.

1470. Bristol, St. John Baptist and St. John Evangelist. Walter Frampton's Chantry.
ij apparailes for the Awter that is to Saye oon of the ground of white for *Werke Dayes*
Another of the ground of Blue for *Hali Dayes.* Old Vestry Book, fol. 6.

1472. Salisbury Cathedral Church.
Gifts of lady Margaret Hungerford to her chapel of Jesus and Mary his mother:
ij auter clothes of rede and grene bawdekyn *for feriall daies* with a frountell of white and bleu baudekyn and a vestyment with thapparell accordyng to the same.
Wilts Arch. and N.H. Mag. xi. 336.

[1] *A relation of the Island of England* (Camden Society, 1847), 29, 30, 41.

1473. Cambridge, St. Katharine's Hall.
A green set of vestments *for week dayes* of bustian. *Hist. MSS. Commission*, 4th Rpt. 422.

1479. Cobham College.
iii. capae, j casula, ij tunicae, etc. de panno serico viridi *pro dominicis diebus.*
Vestimenta Cotidiana:
iiij capae, cum integro vestimento de serico stragulato, etc.
vestimentum integrum de serico viridi cum griphinibus.
vestimentum integrum de yelow.
iiij capae de rubeo sago cum integro vestimento ejusdem extra j. alba.
vestimentum integrum purpurei coloris sine tunicis cum paruris alterius sectae.
vestimentum integrum album *pro diebus ferialibus.*

Altar of St. Mary:
Vestimentum de viridi *pro cotidianis.*
duo ridelli de rubeo *pro cotidianis* cum frontello veteri pertinente eidem.
Altar of the Holy Trinity:
vestimentum de bordir. alexand. *pro cotidianis.*
ij ridelli rubei cum frontello rubeo *pro cotidianis.*
Thorpe, *Registrum Roffense*, 240, 241.

1480. Lichfield Cathedral Church.
Among gifts of dean Thomas Heywood to his chantry altar of Jesus and St. Anne:
Et tria vestimenta sacerdotalia videlicet unum bonum vestimentum cum suis apparuris Rubium de crymsyn velvet. Secundum vestimentum cum suis apparuris de blodio serico. Tercium vestimentum . de nigro. pro missa de Requiem. diebus veneris . cum nota decantanda cum verbo Jhu . in pluribus partibus et vicibus conscriptum cum albis et paruris, etc.
In 1481 the dean also gave
ad honorem Jesu . . . unum bonum vestimentum album sacerdotale de albo velvet cum albis, etc.
Later on he likewise added other ornaments:
cum tribus vestimentis sacerdotalibus unum viride de Bawkekyn *pro ferialibus diebus.* contulit alterum de viride serico . cum stellis deauratis acupictum . contulit et tercium de Wolstyd blodio . cum rubio orfry ante et retro. *Archaeologia*, lii. 629, 633.

1480. Jarrow Priory, Durham.
j vestimentum stragulatum viridis coloris cum alba, stola, et manipula *pro Dominicis.*
Inventories, etc. 122.

Before 1482 (but after 1474). Bristol, All Saints. Halleway's chantry.
Sir William Waryns chauntry Preste 3af unto his Chauntry that ys to say holwey ys Chauntry a Payre of Redde bawdekyn vestymentis to be songe yn the *holy dayes.* God have mercy on his soule. *Trans. Bristol and Glouc. Arch. Soc.* xxiv. 88.

1481. Finchale Priory, Durham.
j vestimentum de viridi cum avibus filis aureis intextis viz. j capa ij tunice j casula iij albe ij stole iij manipuli ejusdem secte *pro principalibus.*

unum vestimentum de bawdekyn *pro dominicis* cum avibus viridis et blodei coloris viz. j casula, etc. ejusdem secte.

Trans. Durham & Northumb. Arch. Soc. iv. 134, 136.

1485. Southwark, St. Margaret.

a steyned clothe for the hey auter for the *hey days* of the lyff of Syn Margy^{t}.

a steyned clothe at (? w^{t}) the dome for the same auter *for warke dayes.*

British Magazine, xxxiij. 181.

1485. Canterbury, St. Andrew.

j vestemente olde of redde callid *the Sunday vestment* and a cope to the same.

Archaeologia Cantiana, xvii. 150.

1495. Oxford, Magdalen College.

unum frontale et unum dorsale de ly Panys rubeis et albis *pro dominicis diebus* pro summo altari.

unum canopeum de viridi velvet pendendum super caput Domini Praesidentis *in festis solennibus.* Harl. MS. 4240, f. 7.

1495. Will of Cecily duchess of York.

twoo copes of crymysyn clothe of gold, that servith *for Sondays.*

Wills from Doctors' Commons, 4.

1498. Bassingbourne, Cambs.

iiij Sewtes off Vestmentes to yche Sewte belonging A cape and a Vestment for the prieste w^{t} the vestures for a Dyacon and Subdyacon w^{t} all their Apper[ten]aunce. Fyrst sewte off the iiij of Rede velawet purpur Colour w^{t} Aungelles wrought or broydryd in Golde. Item the secunde . . . off Blewe velewet. Item the third beyng of Rede colour. . . . Item the iiijth Sewt . . . off the Salutacion off our blyssed lady in silk.

iij Vestymentes for *Sondays* and other *duble festes.* The first off the iij off wyghte silk Strayled with grene sylke. The secunde off Rede sylk wroughte w^{t} lyons & swannes in golde. The thirde off velewet wroughte in Chekir w^{t} a rede crosse & broydryd w^{t} Crownys off golde.

iiij vestymentes *for feriall dayes* the first of the iiij of Gren Sylk w^{t} a blak crosse broydryd in the crosse w^{t} braunches of golde : the ij^{de} of Rede Sylk w^{t} a crosse of Grene : the iij^{de} a Gren w^{t} a crosse of Rede. The iiijth of wyght fustion for lenten. To St. John's altar, j olde clothe hanging bifor table uppon the altar *on the feryall dayes* wrought w^{t} flowris off gold and wyghte. *The East Anglian*, iv. 63, 64.

1500. Canterbury, St. Dunstan.

The *best* vestment of blewe clothe of tyssewe that ys to say a coppe, a chosabyll, etc. The ij^{d} vestment of grey sylk yt ys to say a coppe, etc. ij *principall* aulter clothes steyned and ij curtenys apperteyning therto : the grownde therof red damaske worke.

A vestment, off gren, for *sonndays*, w^{t} a robe & paramits.

Gent. Mag. 1837, ii. 570.

1501. Fordwich, Kent.

j *principall* westement of Blew velvett.

j Cope of blewe velvet apperteyning to ye same.

j other vestment for *doble ffestys.*
iij vestments for *other days ferial.*
j Coppe of grene silk. *Arch. Cant.* xviii. 93.

1502. Will of Dame Elizabeth FitzWilliam.
lego togam meam de purpur' velvett fundam in vestimentum sacerdotale et volo ut detur illi altari quod est ante sepulchrum viri mei . . . . et lego eidem altari vestimentum sacerdotale de sercenet blodii coloris, quo utitur sacerdos in capella mea de Aldwark *in festis principalibus.* *Test. Ebor.* iv. 210.

1506. Exeter Cathedral Church.
j fronta cum frontella cum tuello eidem annexo de manuali opere aureo unius sectae cum ymagine beatae Mariae in medio dicti frontis ac diversis aliis ymaginibus cum armis Johannis de Grandissono in utroque fine, pro summo altare *in festis principalibus.*
j fronta de blodio satino operatum cum ymaginibus beatae Katerinae et Margaritae cum auro et perlys et diversis stellis de auro *pro festis majoribus.*
j frontella de panno aureo pro eadem fronta, operata cum diversis ymaginibus Agni Dei et armis praedicti Domini Johannis de Grandissono in utroque fine, cum tuello eidem annexo.
j fronta de rubro serico operata cum bestiis et volucribus *pro festis cum regimine chori.*
j fronta viridis coloris cum armis Johannis de Grandissono in medio ejusdem, *pro ferialibus diebus.*
j frontella operata cum clavibus et crucibus cum j tuello annexo.
Panni pendentes in choro:
Duo panni glaucii et rubii coloris, operati in textura ad modum Dammask, cum armis Edmundi Lacy annexis eisdem, ad tabulam sedilium longitudinem retro Canonicorum et Vicariorum dorsa *estivo tempore* tegendam.
Duo alii panni ex dono ejusdem, de tapstre viridis coloris cum floribus *pro tempore hiemali.*
Vestiarium *quotidianum*:
8 chasubles, with 8 pairs of tunicles, 15 copes and 16 albes; the chasubles, tunicles, and copes all red, the apparels of the albes, etc. red, green, blue, purple, etc.
Also
1 silk cope called 'le abbets cope.'
1 vetus capa cum ymaginibus et scriptura per dorsum, et 1 capa de panno aureo cum volucribus, etc. *pro dominicis per estatem ad matutinas.*
Oliver, 325, 326, 330, 338, 339.

1506. Cambridge, King's College.
a suet of red in the which is vj Coopes j Chesible ij tunycles w^t^ orfrayes of blewe *and they be worn on the worke day.*
a Coope of red the orfray of blew w^t^ Lions .j chesible ij tunycles w^t^ stoolys and phanons accordyng *the which is worn on the sondayes* and hit hath levys of gold.
a grene vestiment. Item an hangyng for the Hie auter of grene *the which is occupied on Sondayes* w^t^ iiij auter clothes for the low auters and ij Curtens of grene. Item ij vestementes for the low auters of Jaknettes gift. MS. Inventory.

1509. Oxford, New College.

pro una secta vestimentorum de rubeo panno aureo *pro festis principalibus* £62 6*s*. 4*d*.
Walcott, *William of Wykeham and his Colleges*, 308.

c. 1510. Norwich, St. Peter Mancroft.

a vestiment w^t^ decon & subdecon of the ground blew whit fflowers w^t^ libbardes of gold the orpheras rede velvet corse w^t^ ymagery *for the sondays*.

a vestment of grene cloith of bawdkyn old w^t^ stole & maniple of other colo^rs^ *and serves for every day*.

1 reed silke hangyng over the heigh awter over the pyxt *daly* and is frenged w^t^ . . . (an *added entry*). *Norfolk Archaeology*, xiv. 200, 201, 216.

c. 1510. Cambridge, Pembroke Hall.

Due curtine de serico partito cum rubeo viridi et blodio pro summo altari *pro estate* et 4^or^ pro inferioribus altaribus ejusdem secte.

In capella sunt 10 apparatus sacerdotales *cotidiani* de Bordalisander quarum 6 sunt virides et 3^es^ flavi et unus vetustior partim albus. MS. Register.

1519–20. Bristol, St. Nicholas.

iij copes *of the best sute* & a chesebyll (& ij tenekylles *added*) red cloth a tysscheow.

ij copes of *the next best* bleow velwet browdryd & a chesebyll & ij tenekylles.
Trans. S.P.E.S. vi. 51.

1520–1. York Minster. Altar of St. Gregory.

aliud vestimentum album sericum w^t^ raves w^t^ j girdill, iiij alter clothes and ij hyngynges for the alter *for Wynter* and w^t^ flowyrs of gold, ij for Lentyn. *York Fabric Rolls*, 285.

1526. Inventory of Henry FitzRoy duke of Richmond.

Among the 'Chapelle Stuff':

iij severall Vestimentes complete, of blewe damask, for the *ferialle dayes* whereof j. at Tonges. *Camden Miscellany* III. iv. 14.

1527. Wing, Bucks.

Thre course vestmeynts, *one for evry Sonday* and too *for evry worke day*.
Jour. Brit. Arch. Assn. xliv. 53.

1527. Derby, All Saints.

To the High altar:

One Redde sute *called the sonday sewte*/A chesable /ij tynacles /ij albes iij Amyses w^t^ stoles & fanappes to them.

An olde sewte *called the Warkedaye sewte*/ a chesable /ij tinacles/ iij albes/ w^t^ stoles & fanappes to them.

To St. Nicholas altar:

one whyte *workedaye* vestemente w^t^ one albe & Amysse. Cox & Hope, 171, 172.

1527–8. Bristol, St. Nicholas.

Item payd for mendyng of the red velwet cope *for Sondayes*, viij d. MS. Accounts.

1529. Long Melford, Suffolk.

First the *best* Cope of Cloth (of) tissue, the gift of Simond Smith.
A Cope of Red Velvet branched with Gold, with the suit of the same, called *the best suit.*
A Vestment of Cloth of Bawdkin with Birds called the *Sunday Vestment.*
At the High Altar one simple Altar Cloth hanging before the said Altar *for every day.*
At St. Ann's Altar a stained altar cloth *for every day.*

Parker, *History of Long Melford*, 80, 85.

1529. Cambridge, King's College.

iiij albes *for Sunday* w^t^ perrors (=apparels) red *for Sondays and other werkeyng days.*
Vestiment(a) altaria.
In primis ij *best* awter cloth of Imagery werk *used in principull festes.*
Item a celer of pygges brayns (= a pattern of baudekyn).
Item ij awter clothes of red bawdkyn for the hye awter *of Sondays.*
Item ij that hang of the hye awter *throw al the yere.*
Item iiij awter clothes for the nether awters that hange *al the hole yere.*
Item ij Curtens of red sarcenet for the hye auter.
Item ij *that most commonly hang* at the low auters.
Vestimenta mixta :
In primis ij Chisebles of tawny vellet the orphres of blak vellet of the master Fyncham w^t^ albes stolis etc.
Item. ij Chesibles of grene bawdkyn for the low awters *in ferial days.*
Item. ij other Chesibles *for the purpose* of grene dornyx w^t^ stolis etc.
Item a coorse red on of Dornyxs . and other ij of Dornykes. MS. Inventory.

c. 1530. Canterbury, Christchurch Priory. Chapel of Our Lady.

a pendant & a freng w^t^ an awter clothe to the Auter *ffor the princypall dayes.*
a pendant w^t^ ij awter clothys *ffor the fferyall dayes* & the Kurtens therto.

Legg and Hope, 164.

1534. Huntingfield, Suffolk.

A vestment *for working dayes* ffor the hey auter.
A vestmentt off motley *ffor the sondaye.*
[There were other suits as well.] *Proc. Soc. Antiq. London*, 2nd S. i. 117.

1534. Will of William Abell of Eastchurch.

To the Church of Minster for to buy a cope *for high days* of purpure velvet £6 13*s.* 4*d.*

Testamenta Cantiana, East Kent, 220.

1534. Will of Giles Ranchawe of Aylesford, Kent.

The Fryers to have my vestement of blew velveate w^t^ all thyngs there to belonging for to syng masse *on highe dayes* for me and my wif, etc. *Test. Cant.* West Kent, 4.

1536. Lincoln Minster.

Item a chesable of rede sylk playn w^t^ ij tunacles w^t^ow^t^ albes for *feriall days.*
In primis a costely cloth of gold for the high Alter *for pryncipall festes* havyng yn the myddest Imagies of the Trinite of our lady iiij evangelistes iiij Angelles aboute the trinite

w^t patriarches prophetes Apostelles & virgyns, w^t many other Imagies havyng a frountlett of cloth of gold w^t seriphins and a lyn cloth ynfixed to the same Ex dono ducis lancastrie.
Archaeologia, liii. 25, 36.

1536. Eye Priory, Suffolk (Black Monks).
a *cotydyan* vestment w^t decon and subdeacon of grene sylk very olde.
Proc. Suffolk Inst. of Archaeology, viii. 106.

1536. Blythborough Priory, Suffolk (Black Canons).
a *Cotidian* vestment of blewe saye. ——— *Ibid.* viii. 99.

1536. Bileigh Abbey, Essex (White Canons).
An old Suyt of vestmentes of olde baudekyn *for every daye.*
Trans. Essex Arch. Soc. N.S. ix. 339.

1536. Salisbury Cathedral Church.
A costly cloth of gold for the high altar *for principal feasts* with images of the Trinity, our Lady, the four Evangelists, the Patriarchs, and Prophets, with divers scriptures.
Dodsworth, *Cath. Church of Salisbury*, 232.

1537 (also in 1548). Bishop's Stortford, Herts.
ij vestments and ij obis (= albes) whereof on is for requiem and the other is *for every day.*
Glasscock, *The Records of St. Michael's Parish Church, Bishop's Stortford*, 126, 129.

1539. Bodmin, Cornwall.
A peire of vestyments of yelowe sylke *for feryall dayes.*
Jour. Royal Instn. Cornwall, vii. 120.

1539. Peterborough Abbey (Black Monks).
Four albes called *Ferial White.*
Four albes called *Ferial Black.* Gunton, *History of the Church of Peterborough*, 59.

Temp. Henry VIII. Durham Cathedral Church.
At either end of the said (= high) altar was a wande of iron fastened in the wall, wheron did hang curtaines or hanginges of white silke *dayly*, the *dayly* ornaments that were hunge both before the altar and above were of red velvett, wrought with great flowers of gold in imbroydered worke with many goodly pictures besides, being verye finely gilted.
Rites of Durham, 7.

1540. Canterbury, Christchurch Priory. Chapel of Our Lady.
One vestment of white satein of brieges *for every daie.*
one hanging of white fustyan *for everie daie.*
one piere curteins *for the feryall daies* lynen. Legg and Hope, 165, 193.

c. 1540. Westminster Abbey.
The *Vigyll* ffrontal of grene cadas.
A sacrament clothe of red sarcenet *for every day.*

A chezabull ij tunycles iiij albes ij stolls iij phanams and a cope of course crymsyn satten enbrotheryd with lyons of gold *servyng for Sondays.*
A chezabull of grene dyapur bawdkyn with a crosse of gold with oon albe, etc. servyng at the Highe Awter *when the Quire dothe fery.*
xij albes of clothe the parells of them beyng rychely wrought with ymagery of nedyll work of dyvers sorts *servyng at principall feastes* ffor the elder men.
a pair of Currtyns of crymsyn tartarne *for cotidyans.*
another payr (of curtains) of whyte tartayne servyng *ffor the inferior ffeasts.*
Trans. Lond. & Middx. Arch. Soc. iv. 326, 327, 331, 332, 342.

1540–1. Bristol, St. Nicholas.
For mendyng of the old cope that ys worne *every daye* and for Reband to the same. viij.*d.*
MS. Churchwardens' Accts.

Circa 1540–50. Lynn, St. Margaret. St. Leonard's chapel.
A vestment of blue velvitt *for principall daies.*
A vestment of red *for double ffeasts.*
A vestment of blue satten *for Sundays.*
A vestment of white *for every day.* Taylor, *Antiqs. of King's Lynn*, 120.

1541. Welwyn, Herts.
Item another vestment . . . lyght grene *for sommer.* The other coope of grene silke callyd clothe of Bawdekyn *for every day.* Chauncey, *Hist. & Antiqs. of Herts*, ii. 32.

1545. Hadleigh, Suffolk.
an old Vestm^{t} of red Velvet that is occupied *every day.*
Proc. Suffolk Inst. of Archaeology, iii. 265.

After 1545. Gloucester, St. Mary Grace Lane.
For our Lady's service (the only item):
On payr of westymens with ther apparell color grene *for festivale days.*
Bristol MS. xcvj. *penes* the late F. F. Fox, Yate, Glos.

1547. Long Melford, Suffolk.
One vestment of grene and rede braunches *for every day.* Parker, 89.

1548. Westminster, St. Margaret.
A Suyte of Vestments of clothe of bawdkyn *for doble feasts.*
Walcott, *Hist. of St. Margaret's Westminster*, 69.

1548. Mere, Wilts.
A blewe vestment *for every daye.* *Wilts. Arch. & N.H. Mag.* xxii. 325.

1548. Southwark, St. Saviour.
ij *principal* coopes of blewe tyssewe (with a suit to match).
iij other *principal* coopes of blewe tissue (with a suit to match).
iij *principal* coopes of redde tyssewe (with a suit to match).
a coope of silke bawdekyn *for Sondays.*

Workday Vestmentes.
a vestment of red damaske with an albe.
a vestment of red velvyt with a grene crosse.
a vestment of blewe velvyt with x. and l. and his albe.
a vestment of redde velvyt brawdered with mones and sterres.
a vestment of redd bawdekyn with a lyane of golde (and several others).
J. R. Daniel-Tyssen, *Inventories, etc.*, 82.

c. 1549. London, St. Botolph, Aldgate.
An olde *quotidiall* cope of red badekyn. *The English Historical Review* (1896), 524.

Before 1550. Woodmansterne, Surrey.
One olde vestment *for the feryall daies.* Daniel-Tyssen, 66.

An analysis of the great mass of material afforded by the Edwardian inventories taken county by county at the sacrilegious robbery of the parish churches and certain unsuppressed colleges in 1552 tells the same tale as before, namely that the general fewness of ornaments made it usually impossible for any colour-rule to have been followed. Even in churches that were rich in goods there is no trace of a rule other than was made by the parish itself or by a donor.

Since the Edwardian inventories were taken merely for purposes of enumeration, it is but seldom that they give more than a bare description of each item. The following are among the few instances where occasion of use is also added, and they serve to show that, down to the end, condition and material primarily were deemed more important than the colour of a vestment:

1552. Windsor College.
ij peeces of Read baudkin *for hanging of the quier in sommer.* *Archaeologia*, xlii. 80.

1552. Chalfont St. Giles, Bucks.
a course vestment of yelow sylk *for every day.* *Alcuin Club Collns.* ix. 47.

1552. Mentmore, Bucks.
ij olde westmenttes *for feryall days.* *Ibid.* 71.

1552. Hedsor, Bucks.
thre vestmentes *the best* of red vellvett and grene tynsell of the bake the *next* of sylke dyced the thyrde of old silke. *Ibid.* 29.
(Many other Bucks churches had three suits.)

1552. Shrewsbury, St. Chad.
a sute of vestmentes of sylcke, for *sondayes.*
ij grene copes, the one called the *Sonday* cope. *Arch. Jour.* xii. 271.

c. 1552. York Minster.
Four [grene] copes for *double feasts* for standers. *York Fabric Rolls*, 312.

1552. Southwark, St. Olave.
a *principall* coope of blewe clothe of golde. Daniel-Tyssen, 79.

1552. Guildford, Holy Trinity.
A littell blew vestyment *ffor every daye.* *Ibid.* 28.

1552. Corfe Castle, Dorset.
ij payre of olde woren vestmentes *for every daye.* *Proc. Dorset Field Club for* 1905, 11.

1552. Estholme, Dorset.
One other payre (of vestmentes) of gryne saye *for every day.* *Ibid.* 14.

1552. Hornsea, E. R. Yorks.
one blewe vestment . . . *worke daie.* *Invs. of Ch. Goods* (Surtees Soc. 97), 54.

1552. Canterbury, St. Margaret.
the *best* cope of whyte damask garnysshed with angells and redd rosys (and others of white velvet, blue, cloth of tissue, crimson velvet, and plain of white damask).
the *best* vestment of purple velvett garnysshed with flowers (and others of cloth of tissue with two tunicles, of red damask, of white damask, of old black velvet, and of white fustian with a red cross, probably for Lent). *Arch. Cant.* viii. 120.

1552. Eastwell, Kent.
iiij vestments wherof one redd with a blacke crosse another of grene and two of them old with all their apparell. *Ibid.* viii. 144.

1552. Brook, Kent.
fyve vestements, the *best* of purple velvette the second of blewe damaske the thyrde of saten the fourth of whyte Twelye and the fyfte of blacke and blewe clothe.
two copys the *beste* of blewe velvett the seconde of grene sylke. *Ibid.* viii. 111.

1552. Foots Cray, Kent.
ix vestments the *beste* of satten abbridgs of sadd tawney with a stole and a phannell, the second of red silke braunched with whit silke.
the third of red silk braunched with venys gold and grene silke.
the iiijth of grene and white silke.
the vth of white cruell braunched with red cruell.
iiij other olde vestments. *Ibid.* viii. 156.

1552. Crondale, Kent.
iij vestments *the best* red silk *the second* grene silk the *third* of grene and blew thred. *Ibid.* viii. 137.

1552. Rochester, St. Nicholas.

The list of goods and ornaments here has this memorandum on the back:

> Of which particulars . . . the said comyssioners have a[ss]yned and delivered unto the said war[dens] . . . parissheners of the said church for the admynistracion of the communyon in the same that is to say:
>
> . . . . . .
>
> Item a coope of crymson velvett with aungelles & flowers de luces *for festyvall dayes* price xxxs.
>
> Item a coope of purpull velvett with aungelles floweres deluces & other flooweres theruppon *for saboth dayes* price xvj.s.
>
> Item one coope of blue damaske with flowers *for inferior dayes* price x.s.
>
> *P.R.O. Exch. K.R. Church Goods*, 3–28.[1]

There are many cases, especially in Dorset, where the Edwardian commissioners left copes and chasubles, etc. to be continued in use, but the above is a very unusual instance of the provision of copes for different days: in fact, it is the only one so far that has come to light for this period.

1566. Oxford, Corpus Christi College.

> One payer of hangings of the *best blewe* and vestements with Decon and Subdecon of the same, And a canapye for the sacrament of the same and two hangings of cloth of tissue for the highe Aulter.
>
> Item, the *best red* of *purple* velvet for Prest, Decon and Subdecon, And all other necessaries savinge one stole lackinge.
>
> Item, one payer of vestements more *being the second best red* velvet spanged with golde and perle, decon and subdecon, lackinge a stole.
>
> Item ij *best white* hangings for the high aulter called bodkin.
>
> Fowler, *Hist. of Corpus Christi College, Oxford* (Oxford Hist. Soc. xxv.), 114.

The following are interesting late examples of the survival of traditional uses:

1625. Little Gidding, Hunts.

> Mrs. Ferrar 'provided two new suits of furniture for the reading-desk, pulpit, and Communion-table, one *for the weekdays*, the other *for Sundays and other festivals*. The furniture for weekdays was of green cloth, with suitable cushions and carpets. That for festivals was of rich blue cloth, with cushions of the same, decorated with lace and fringe of silver.' *Trans. Cambridge Camden Soc.* i. 41.

1640. London, St. Giles in the Fields.

> a green velvet cloth with a rich deep gold fringe, to cover the altar over with on Sundays. *Hierurgia Anglicana* (ed. 1902), i. 87.

[1] The above has most kindly been transcribed from the original by Mr. Horace Headlam. It is somewhat curious that so important an entry should have been completely passed over by the editor of the Kent Inventories printed in *Archaeologia Cantiana*.

English Liturgical Colours

Reference has been made above to specific uses of vestments by order of a parish or direction of donors. Of the latter many examples have been given, in some cases with interesting conditions attached, such as those made by John Denys in 1393, John Ulsthorp in 1432–3, Dean Heywood in 1480, and Dame FitzWilliam in 1502.

To these may be added the gift by Sir Gilbert d'Umfraville, earl of Angus and lord of Kyme, to the prior and convent of Kyme priory, Lincs. of a vestment or suit of cloth of gold, by tripartite indenture (to which the Dean and Chapter of Lincoln were third party) bearing date September 7, 1377, in these terms :

> Cest indenture, etc. tesmoigne que le dit counte ad done a dit Priore al hono[r] de Dieu et de sa douce mier et de tous seyntes une vestiment de *drape dor* ceste assavoir une [c]esiple ovesque les orfrayes des armes du dit counte dangos dumframvill et Kyme, une aube, une amite ovesque les parures de mesme le drape, stole et phanoun du mesme le drape, deux tonicles de mesme le drape ovesque les orfraies de . . . dites armes, deux aubes, deux amites ove les parures de dit drape, une stole et deux phanons de dit drape, troys querecopes de dit drape ovesque les orfrayes de dites armes, trois amice ovesque les parures de dit drape, v . . a . . . pour le corporax de dit drape ovesque le corporax dediens, deux towalles dount lun ad une fronter de velvet *blue* enbroude de dites armes.
>
> quel vestemente de [drape] dor toste dune suyte . . . a . . . le dit counte ad livree ad dites prior et covent a user en leur dit eglise de Kyme perpetuelment tanque il pourra durer *les festivales jours del an* cest assavoir Nowell, Pasch, Asencoñ, Pentecost, T[rin]ite [et] de Corpore Christi, Nativite seynt Johan le Baptistre, les cynkes festes de nostre dame, la fest de tous seyntes, les festes des seynte Petre et Paule, seynte Thome de Cantirbire, seynt cudberd, et seynt Johan de beverlee, *et autres principales festes* com ils verrount que temps serra, et le quatre jours quant les fount remembrance en leur eglisle pour le dit count par an solont ordeignance parentre eux . . . [remem]brance del alme de dit count maude sa compaigne les almes de ses auncestres parent . . . et de tous cristiens. . . .[1]

But the most noteworthy example is probably that of the goods given by Sir Thomas Cumberworth to the Trinity chapel in Somerby church, Lincolnshire, in 1440.[2] It included a whole suit of red 'for the highest feast in Holy Kyrke that should be ministered in read'; a second suit of red 'for those feastes that are to be ministred in read next principall feastes'; a third suit 'paled of clothe of sylke . . . for double feastes'; a fourth of whole cloth of gold for greater double feasts and principal feasts; a suit of white for feasts of Our Lady or for her

[1] The above has been obligingly transcribed and communicated by the Rev. Christopher Wordsworth, chancellor of Salisbury, from the part of the original indenture belonging to the Dean and Chapter of Lincoln.

[2] Printed at length in Peacock's *English Church Furniture*, 181–185.

virgins ' as far as for theere doble ffeastes yt should be in white ' ; a black suit ' to sing in of requiem or of Confessours ' ; a red suit for martyrs ; another of baudekin ' the ground black wth grene Werk . . . for holy daies ' ; a set of white fustian with black martlets for ferial days, and another of white demyt for Lent and vigils. The same donor gave to the high altar in Somerby church, *inter alia*, three vestments, one of white worsted for Lent and virgins, another of bord Alexander for week-days ; also ' all the array for lentyn both [over] dose and nether dose with curteyns and frontere and all of lynen clothe.'

Other ' fronteres ' for the high altar were of (1) red and black paled, partly velvet and partly cloth of gold ; (2) white cloth of gold ; (3) black velvet ; (4) purple cloth of gold ; (5) of ' boorde Alysander.' There was a similar series of coloured ' fronteres ' for the Trinity Chapel altar.

Such a list as that at Bassingbourne in 1498 is strongly suggestive of an order on the part of a parish, and it seems difficult to believe that well-furnished churches like that of Cobham College, St. Peter Mancroft at Norwich, or the churches in the City of London, had not some rule fixing the use of particular vestments. But the only definite case that so far has come to light seems to be in the inventory of Thame church, Oxon, 1448. It begins with a gorgeous suit of blue, embroidered with gold, with two copes, etc. ' the which by assent off the Parysh syrvyth for Witsonday ' ; another suit of green and black was ' for holy Thorsday and Trynyte Sonday ' ; a frontal of blue and green baudekyn with white and red flowers, with an upper front, etc. and two ridels of blue were to serve ' for the v dayes off our lady ' ; and a red chasuble, etc. ' for Mydsomer day and other dayes of Apostles.' The Trinity altar in the same church had a chasuble of white for Lent. Other suits, etc. named in the inventory were green, white, red, blue, green and blue, and yellow.

The items of vestments for the summer Sundays, and for ferials or week-days, raise the question, when were they used ? Was it only whenever the mass was *de dominica*, of the Sunday, whether on Sunday itself or during the following week ? [1]

[1] To answer the question it is necessary to know what masses were said during the weeks from Trinity to Advent. It is not generally recognized that there was a daily high mass in most of the larger parish churches during the fifteenth and sixteenth centuries. This is shown by the existence in inventories of suits of vestments for priest, deacon, and subdeacon, for ferials or work-days. But it is more clearly stated in the various rules for the parish clerks that have come down to us. In 1462 the second deacon (or parish clerk) at Coventry (*The Clerk's Book*, H.B.S., 63, 57) had ' every day ' to ' make redy the hye awter For the preste

It is clear from the available facts, the details of which are put together in a footnote, that the designation of a certain coloured vestment for weekdays cannot be taken as evidence of a ferial colour, unless it is specifically stated that it is to be used at the mass of the feria. With us, the weekday services are almost always *de dominica*, and should either keep the Sunday colour, if there be one, or have ornaments set aside for lesser days (regardless of their colour) because they were plain and simple. But in the middle ages the ferial mass was different from that of Sunday, and the Sunday mass was only said on a weekday when, by reason of some feast falling on the Sunday, it had to be said on a vacant day in the following week. Often it happened that there was no unoccupied day on which it could be said as the high mass; in which case, in many quires, it was said *in capitulo*, not as the high mass, but as a votive one, displacing the requiem mass which was the normal mass *in capitulo*.

to syng hye masse,' and the first deacon had to 'ryng with ys Fellow to hye masse and syng in the quere at the masse.' At Bristol St. Nicholas in 1481 the suffragan or second clerk had 'to se dayle for the hight Awter whenn Matenns ys Donn that there be Redy Ayenste the hight masse wyne and water and to set onn the Awter bothe Boke and the Chalice.' (*Ibid.* 67.) At Faversham in 1506 is the order that 'the said clerkis or one of theym shall daily intende in his Rogett (rochet) at morowe masse and at high masse.' (*Ibid.* 76.) At London St. Michael Cornhill (sixteenth century), it was decided 'that every Pryst disposed to celebrate shall say Masse before the hie Masse except there be a bodie present to be buryed' (*Ibid.* 83); and the parish clerks of St. Stephen Coleman Street had to 'help the morning masse preste to say masse in a surpelis, and at hyȝ masse dayly.' (*Ibid.* 92.)

The morning or morrow mass was often a mass for the departed, frequently endowed and said at some special altar (e.g. 1536. Warter Priory of Black Canons: One westement of *black* worseid for morow messe of requiem daily. *Proc. S.A.L.*, 2nd S. xviii. 52). Unfortunately, there is little detail known about this mass. But was not the high mass (as it would be now) that of the preceding Sunday? The best way to answer this is to work rapidly through the weeks from the octave of Trinity Sunday till Advent Sunday: and to do this let a year be taken with an early Easter, say 23rd March (*Ordinale Sarum sive Directorium Sacerdotum*, H.B.S., ij. 348 *sq.*, 401 *sq.*). This gives 25th May as the octave, and also Sunday within the octaves of Corpus Christi. No unoccupied day occurs this week. The next Sunday, 1st June, is of the Sunday, and the following Wednesday is *de feria*. On the Friday the mass was *Salus populi*, unless there were three commemorations (as there were in most churches), in which case the third commemoration was said on that day.

The week beginning 8th June has only Sunday and Friday vacant, unless there were three commemorations, in which case there is only the Sunday. The weeks of the 4th, 5th, 6th, 7th, 8th, 9th and 10th Sundays after Trinity have no weekdays vacant, and only the 4th and 10th Sundays have the Sunday service. During August the only vacant weekday is the 25th, and that only when there are not three commemorations. The next vacant day is Wednesday 3rd September under the same condition; and the three Ember Days (17th, 19th,

If, as sometimes happened, the church were dedicate in the names of more than one saint or mystery, the weekly commemoration of *festum loci* generally was of the two or more; but at other places, as at Cardinal College Oxford, in 1524, there were four weekly commemorations: of the Holy Trinity, of our Lady, of St. Frideswide, and All Saints, and no mention of St. Thomas the Martyr.

So far such documents only have been cited as throw light upon the general question of the use or non-use of a colour-rule in parish churches. But the wills and inventories yield an interesting series of further references to vestments and other ornaments worn or used on particular occasions (other than feast days in general, Sundays, and work-days) and during special seasons.

Before dealing with this further evidence something must be said concerning the Advent vestments.

20th). Tuesday 23rd is *de feria* and has the Sunday mass. Friday is *de feria*, but the mass is *Salus populi*. There is no further vacant weekday till 22nd October when the third commemoration is said if there be one kept. Wednesday 5th November is *de feria* if only two commemorations be kept: and no further vacant weekday occurs before 30th November, which is Advent Sunday Only on seven of the Sundays after Trinity is the service *de dominica*: they are 3rd August, 31st August, 7th September, 28th September, 5th October, 12th October, 26th October.

It should further be noted that the massbooks provide a ferial mass for Wednesdays at Salisbury, and for Fridays as well at Hereford and York.

The commemorations mentioned above refer to the custom of having, normally, every Saturday full Service *de Sancta Maria*, on Tuesday *de festo loci*, that is, of the Saint in whose honour the church was dedicated, and on Thursday *de Sancto Thoma M.* Where the *festum loci* was that of St. Mary the Virgin there were only two commemorations. But in later days some churches with that dedication introduced a third commemoration; of St. Osmund at Salisbury, of St. Hugh at Lincoln, and so on.

The number of unoccupied days is thus very small: and it has also to be remembered that other masses were said beside the two, morrow and high. Many churches had a daily Lady mass, sung with note: and from about 1450 onwards every Friday a Jesus mass, or mass of the Holy Name, was sung with note in an increasing number of churches throughout England (*Trans. S.P.E.S.* v. 163 *sq.*). There was further a cursus of votive masses set out in the massbook which provided for a votive mass each day; at Hereford, for instance:

Sunday, *de Sancta Trinitate*: Monday, *de Angelis*: Tuesday, *de Sancto Ethelberto*, or *de Apostolis*: Wednesday, *pro familiaribus*: Thursday, *de Sancto Spiritu*: Friday, *de Cruce*; Saturday, *de Sancta Maria.*

In the printed Sarum mass-book:

Sunday *de SS. Trinitate*: Monday, *de Angelis*: Tuesday, *Salus populi* (collect: *Deus qui caritatis dona*): Wed. *in commem. Sancti Spiritus*: Thursday, *in commem. Corporis Christi*: Friday, *de Cruce*: Saturday, *de beata Maria Virgine.*

English Liturgical Colours

A rubric in the Sarum *Ordinale* directs that

> Throughout Advent and from Septuagesima to Maundy Thursday let the deacon and subdeacon be vested in chasubles at mass, except on saints' days, for then they ought to wear dalmatic and tunicle; and except on ember-fasts and vigils on which they ought only to be in albes, save Whitsun embertide, for then they use dalmatic and tunicle. For the rest of the year let them use dalmatic and tunicle.[1]

The same custom prevailed at Wells and Exeter; and a similar one at York and Hereford. Neither in the Sarum *Ordinale* nor apparently in either version of the Custumary is there any clear direction as to the Advent colour, but at Westminster in the thirteenth century it was definitely ordered to be *white*. At Wells the Advent colour was *blue*, but on the Ember Wednesday *white*; at Exeter it was *violet*, and at Pleshy *red*.

To what extent this wearing of chasubles by deacon and sub-deacon in Advent and from Septuagesima to Maundy Thursday prevailed generally is uncertain, but a number of inventories furnish items in which sets of three chasubles occur. In most cases these are white in colour and definitely stated to be for Lent, so will be cited later. At Westminster Abbey, where white for Advent was the rule, they had in 1388 a set of altar hangings of white tartaryn striped with gold, a chasuble with three albes, two stoles, and three fanons, etc. assigned for chapter mass on Sundays in Advent and Lent when the service was 'of the Sunday'; also a cope and three chasubles of white baudekyn for high mass on the same Sundays.

[1] 'Per adventum et a septuagesima usque ad cenam domini diaconus et subdiaconus casulis ad missam induantur, nisi in festis sanctorum, tunc enim dalmatica et tunica indui debent: et nisi in jejuniis quatuor temporum et in vigiliis, in quibus tantum in albis esse debent, excepto quatuor temporum quod celebratur in ebdomada pentecostes, tunc enim dalmatica et tunica utuntur. Per reliquum vero tempus anni dalmatica et tunica utantur.' *Ordinale Sarum*, in W. H. Frere, *The Use of Sarum* (Cambridge, 1901), ii. 149.

The deacon wore his chasuble until the singing of the Alleluya before the Gospel, during which at Sarum and Wells he is directed to spread out the corporals, but *casula sua humerum sinistrum modo stole succinctus*, in order to have his hands free. One of the little-known beautiful images on the north tower at Wells represents a deacon with his chasuble thus rolled up and worn over the shoulder stolewise. (See *Archaeologia*, liv. pl. x.) Before leaving the altar after mass the deacon again assumed his chasuble. The subdeacon laid aside his chasuble (*retro magnum altare* according to the *Custumarium*) before going to the *pulpitum* to read the epistle, but put it on again before going with the deacon to read the gospel. At Exeter he resumed it after assisting at the making of the chalice.

The following entries possibly also refer to Advent use:

1396. Meaux Abbey, Yorks (White Monks).
Casule *albe* alie tres de fustyan cum duabus stolis et iij manipulis.
Chronica de Melsa (R.S. 43), iii. lxxxi.

1402. London, St. Paul's Cathedral Church.
In tertio Armariolo. In secunda pertica tres casule *albe* de serico *albi coloris*.
Archaeologia, l. 504.

1428. Oxford, Durham College.
iij vestimenta unius secte cum iij albis convenientibus.
Collectanea, Third Series (Oxford Hist. Soc. xxxij.), 42.

1431. London, St. Peter Cheap.
Item iij chesaples of borde alisaundre for feriall days of oon suit w^{t} iij stoles ij fanons of the same. *Jour. Brit. Arch. Assn.* xxiv. 156.

1453. Cambridge, King's College.
iij chesibles of demisoy. thorfreyes. one of hem of reed cloth of gold with dogges and ij. of theym of blewe and white .iij. aubes .iij. amytes .paroures stoles and phanons accordyng for the same. *The Ecclesiologist*, xx. 313.

1534. Stoke-by-Clare College, Suffolk.
iij Chesables of one sorte w^{t} byrdes and levys of lyght grene silke wrowght apon *blwe* bockeram . . . the crossys of blwe bockeram wrowght with lytyll smalle flowres of golde . . . the Amys and the albes parelde w^{t} the same. C.C.C. MS. 108, p. 200.

The following items, from their richness, were more probably for use in Advent or Septuagesima and Passiontide than the first four weeks of Lent, though the season of their use is not stated:

1527. Inventory of Henry FitzRoy duke of Richmond.
a Vestyment of *purple* velevet, with angelles and floures, with all thinges to the same belonging. Item ij chesipples for the deacon and subdeacon belonging to the same vestiment.
a Vestyment of *cloth of golde* of Damask and *crymson* velvet pirled, with all thinges thereunto apperteyning. Item ij chesipples for the deacon and subdeacon of the same stuff with all thinges to them belonging. *Camden Miscellany* III. iv. 13.

The only other items relating to Advent are these:

1327. Exeter Cathedral Church.
j casula *purpurea* cum floribus, etc. pro Adventu et Septuagesima.
j capa de *violet* cum aurifragio lato, et ij cape *purpuree* stragulate, pro Adventu et Septuagesima. Oliver, 318.

c. 1500. York Minster.
Una secta *blodia* del bawdekyn pro adventu et septuagesima. *York Fabric Rolls*, 233.
[The 'amendynge of the dalmatykes for the Advent & Septuagesym' is referred to in 1519. *Ibid.* 268.]

1506. Exeter Cathedral Church.

Tres cape de *purpureo* serico quasi unius secte propter Adventum.

j larga casula usitata in Dominicis Adventus et Quadragesime de *purpull* operata per totum opere acuali cum magnis bestiis aureis in circulis aureis, etc. cum stricto aureo orfrey in pectore. Oliver, 336, 344.

1506. Cambridge, King's College.

a Chesible and ij tyncles of *Red* for lent and advent w^t^ perous stolys and phanons accordyng for the same. [These are described in the inventory for 1529 as 'j Chesible ij Tunicles of *red* sarcenet for advent with stolis phannondes, etc.'] MS. Inventory.

1521–2. Winchester College, Hants.

j vestimentum de *rubeo* serico cum diacono et subdiacono pro Adventu et Septuagesima.

j vestimentum de *rubeo* burdealisandre cum aurifrigio de viridi burdealisandre cum diacono et subdiacono et ij clokis pro adventu et septuagesima.

(ij alia vestimenta de eadem secta pro altaribus inferioribus *struck out*) et iij cape de eadem secta. MS. Inventory.

1548. Fotheringhay College, Northants.

twoo old peces of *red* sylke lyke clokes for advent seson. [Entered also in some rough notes as: 'two *red* clokes of red sarcenet for lent' f. 131].

P.R.O. Augm. Off. Misc. Bk. 145, f. 100*b*.

According to the rules the same colour was used throughout from Septuagesima to Lent. One example, however, occurs of a vestment for Sexagesima, viz.:

1506. Exeter Cathedral Church.

1 *blodia* casula per se de panno lineo stayned cum rubeis rosis propter Sexagesimam cum duabus dalmaticis sine paruris et aliis. Oliver, 337.

An inventory of the same church also gives the only example of an Ash Wednesday vestment:

1327. Exeter Cathedral Church.

Una capa *cinerei coloris* pro Die Cinerum. Oliver, 319.

So far as parish churches are concerned nothing is forthcoming as to the colours used between Advent and Lent. No doubt the best vestments were worn at Christmas and on the Epiphany, but the older rules prescribe *red* and some later rules *white* for the latter feast. In some places it seems to have been usual to have vestments, etc. appropriately embroidered with stars for the Epiphany. The Pleshy College statutes of 1394–5 expressly enjoin for this day vestments with stars (*vestimenta*

stellata) 'if they have them,' but the colour was immaterial. A similar rule occurs in a fourteenth-century Salisbury *Ordinale* now at Corpus Christi College, Oxford: 'On the day of the Epiphany it does not matter of what colour the dalmatic and tunicle be, so long as they be sprinkled with stars.'[1] Red, however, is ordered during the octaves.

The Suppression inventory of WESTMINSTER ABBEY also has:

> A cope of *whyte* garnysshyd with Columbyns and a chezabull, etc. of *white* bawdekyn with sterrys of gold servying for the xii^{ve} day.
> A front for benethe for the day of the Epiphanye of *whyte* with starrys.
> *Trans. Lond. & Middx. Arch. Soc.* iv. 326, 330.

At Exeter, although white was prescribed for the Epiphany by bishop John Graunson himself, that prelate's will, dated 1368, contains a bequest to his cathedral church of a suit of red and gold:

> Vestimenta pro diebus Epiphanie, Pentecostes, et Apostolorum Petri et Pauli, viz. Casulam tunicam et dalmaticam cum una capa *de pannis rubeis ei aurei* qui vocatur de Nakta.
> *Trans. Exeter Dioc. Arch. Soc.* i. 85.

This tends to show that the bishop did not in his later years consider himself bound to follow his own colour rule of 1337.

Vestments adorned with stars are not uncommon in inventories, but none, so far, has been found assigned to the Epiphany beyond those already noted.

The following interesting record refers to the offering of a rich suit of red and gold at the high altar of Lincoln Minster on the feast of the Epiphany in 1398–9, to be used that day:

> 1398–9. GIFTS OF JOHN DUKE OF LANCASTER TO LINCOLN MINSTER.
> un novel vestment *de drap dor le champe rouge* overez de faucons dor contenant deux fronters et deux touailles pur lautier, une chesible, deux tunicles, trois aubes, trois amittes, deux estoles, trois fanons, trois copes, un drap pur le lectoror, et deux courtyns pur lautier raiez et un piece de drap pur un autier enbraudez dor, qestoit achatez a Amienz, et est fait de nostre seigneur Dieu et de sa tresdouce miere Marie et des dousze apostres. . . . Le dit Duc ad envoiez les susdit joialx vestmentz et draps vers lavandicte eglise pur estre mys et monstrez sur le principal autier dicelle *en ce present feste de la Piphayne* al honur de Dieu et de nostre Dame et de mesme la feste. Issint toutes voies qe lendemain dicelle feste les ditz joialx vestment et draps du dit Duc soient rapportez

[1] 'excepto quod in die Epiphanie non refert cujus coloris fuerint dalmatica et tunica dummodo sint instellate.' Frere, *The Use of Sarum*, i. 26, note e.

devers lui par ses gens propres que les ont apportez a la dicte eglise pur demorer et remaindre les susditz joialx vestments et draps devers le dit Duc a sa voulentee et plesir.

[This vestment was delivered to the Dean and Chapter for the use of the church after the Duke's death, by deed of 7th May 1400.][1] *Arch. Jour.* xxxii. 322.

As regards the colour for Lent the inventories yield more information than on any other point, and they are practically unanimous in showing that throughout England it was *white*. But there are no entries as to this before the middle of the fourteenth century and it is necessary to look backwards for the origin of the custom.

So far as the rules are concerned the Sarum Lenten colour, at any rate on Sundays, seems to have been *red*; the thirteenth century Lichfield rule orders *black*; and that of Westminster *black* or *quasi-black*. In the fourteenth century Ash Wednesday was *red* at Salisbury and Pleshy, but at Exeter the Lent colour was *violet* and at Wells apparently *blue*.

There was, however, a custom of long standing of removing or covering up during Lent [2] all pictures, images, and reredoses, with sheeting or

[1] In the great inventory taken in 1536 the above items are thus entered:
Item a chesable of *Rede* baukyn w[t] fawcons of gold w[t] ij tunacles & iij albes w[t] ther apparell of the gyft of lord John Duke of Lancaster.
Item iij coopes *of the same colour* & of the same suett of the gyft of the same duke.
Inprimis a costely *cloth of gold* for the high Altar *for pryncipall festes* havyng yn the myddest Imagies of the Trinite of owr lady iiij evangelistes iiij Angelles aboute the trinite w[t] patriarches prophetes Apostelles & virgins w[t] many other Imagies havyng a frountlett of cloth of gold w[t] scriptures and a lyn cloth ynfixed to the same. Ex dono ducis Lancastrie.
Item a *rede cloth of gold* w[t] falcones of gold & a frontlett of the same suett w[t] ij Alter clothes of diapo[r]. *Archaeologia*, liii. 25, 36, 37.

[2] 'So likewise this time of Lent, which is a time of mourning, all things that make to the adornment of the church are either laid aside or else covered, to put us in remembrance that we ought now to lament and mourn for our souls dead in sin and continually to watch, fast, pray, give alms, etc. etc.' Thomas Becon, *Early Works* (Parker Soc. 1843), 111. At St. Mary Ottery in 1339 it was ordered 'quod duo angeli stantes super collumpnas ante altare magnum (i.e. on the riddel-posts) in principio quadragesime portentur ad vestibulum, et honeste serventur usque ad resurreccionem, et tunc ad loca sui reportentur.' J. N. Dalton, *Collegiate Church of Ottery St. Mary* (Cambridge, 1917), 178. So too in the Revelation to the Monk of Evesham, c. iij (Edit. Arber p. 22) the rood was let down afore Lent and left betwixt the altar and the wall until it was used at the cross-creeping on Good Friday. On all Sundays in Lent except the first, according to the Sarum Custumary (Frere, *Use of Sarum*, i. 219) the cross carried in the procession was of wood without a figure on it, and not veiled, apparently as being quite plain. Clement Maydeston gives the further information that it was painted *red* (*Tracts of C.M.*, H.B.S. 49); but sometimes *green* is found. At London, St. Margaret Pattens in 1486 they had 'a cross and a Crosse staffe to serve for lentton payntid *green* without ymages w[t] iij

linen cloths: the idea being to hide so far as possible everything that was coloured or ornamented. It is ordered in most Western rules from the eleventh century onwards, and the veils remained up in England till after compline on Easter even.[1] The altar was likewise hidden from view on fast days by a veil or pair of curtains hung across the chancel or presbytery on the line of the *gradus presbyteri* or first step east of the quire, till near the end of the Passion on Wednesday before Easter.

At (Old) Sarum in 1222 the Lenten veil was of silk, and that given to his cathedral church of Exeter about the same time by bishop William Briwere is described as *pulcrum et nobile*. The chapel of St. Faith in old St. Paul's had in 1298 a Lenten veil of yellow and blue carde. There was also a divided silk veil at Westminster in 1388 of yellow and blue, but by 1540 it had been replaced by 'ij drawing perpull curteyns.' The usual material, however, was linen, either plain, or sown with blue, black, or red crosses. Sometimes the cross was a red one throughout, like the banner of St. George, or blue. At the end of the thirteenth century veils that were striped or paled appear, generally of white and blue, and at Thorpe-le-Soken powdered with white roses; at Aldbury it was black and blue. The veil at Kensworth was sewn with beasts. Late in the fourteenth century the blue and white veil at Windsor was powdered with garters and gold eagles. Other colours also appear, such

white silver nailis' (*Arch. Jour.* xlij. 322); and at Bishop's Stortford in 1531 is a charge 'for payntynge the *grene* crosse for Lent' (Glasscock, 40). In other places the processional cross was veiled, at any rate on Palm Sunday: 'In the beginning of the procession the people goeth out having every one a palm in their hand, following the cross, which is covered with a cloth' (Becon, *Early Works*, 112).

[1] Martène (*De antiquis ecclesiae ritibus*, lib. IV. cap. x. n. xiij.) gives instances of the veiling of images during Advent also, in some churches of Canons Regular. In the same work (lib. IV. cap. xix. n. vj.) he gives examples of the use of the Lenten veil, and the veiling of images from the first Sunday in Lent, from different parts of the Continent, including Cosenza in Southern Italy. The earliest reference to the practice he finds in the *Life of St. Eloi* by St. Ewen (vijth cent.). He further states that not a few of the more famous churches still retain the custom (c. 1700). It was usual, too, among the monastic orders: Martène quotes numerous examples, beginning with Lanfranc's statutes (cap. j. § iij.) for the Black Monks. De Moleon (*Voyages liturgiques*, 1718, p. 73) noted in the collegiate church of St. Paul at Lyons that the altar-hangings during Lent were of white cloth, charged with black crosses. The Lenten veil is still used in Toledo, and in a rather attenuated form in some churches in Sicily (J. W. Legg, *Essays liturgical and historical*, S.P.C.K., 1917, 166–170). Ash colour, which is much the same as the Lenten white, was ordered during Lent till Passion Sunday at Lyons, Paris 1728, Chartres 1782, Meaux 1845, Versailles 1832, Beauvais, Bourges 1741, Pamiers 1845, Autun 1845, Fréjus 1786, and Poitiers 1767.

as blue and green, red and white, and red and yellow. Veils wholly of blue or of black are also found. But the most usual colour for the Lenten veil was plain white. A large number is entered in the Edwardian inventories, but many churches no longer possessed them, either on account of their cost, or because they had already been done away with.

The following list contains not only numerous examples of Lenten veils, but corresponding descriptions of coverings for images and of the veil before the Rood; the cross-cloths which occur so often were banners for the processional cross.

1220. Wokingham, Berks.
Duo *linthea*, unum cooperiens crucem in Quadragesima et aliud ante altare. *Reg. S. Osmundi* (R.S. 83), i. 280.

1222. Sarum Cathedral Church.
Velum unum de serico Quadragesimale. *Ibid.* ii. 131.

1224–1244. Exeter Cathedral Church.
De dono Willelmi Briwere episcopi velum quadragesimale pulcrum et nobile. Oliver, 298.

c. 1250. London, St. Mary Magdalene, Old Fish Street.
Pannus qui pendet ante altare in Quadragesima. *Archaeologia*, lv. 298.

1249. Willesden, Middlesex.
Velum quadragesimale vetus et tritum et velum ad cooperiendum crucem in ecclesia de canopo. *Visitations, etc.* 1249–52, 2.

1249. Barling, Essex.
lintheamen retro crucem. *Ibid.* 9.

1249. Heybridge, Essex.
unum velum quadragesimale, unum lintheamen ante crucem. *Ibid.* 11.

1249. Tillingham, Essex.
velum bonum et novum de pannis tinctis incisis. *Ibid.* 14.

1252. Pelham Furneaux, Herts.
parvum velum quadragesimale vetus, nullius precij. *Ibid.* 19.

1297. Walton, Essex.
Velum quadragesimale stragulatum. *Ibid.* 1297, 21.

1297. Wickham, Essex.
j velum quadragesimale stragulatum. *Ibid.* 34.

1297. Pelham Arsa, Herts.
unum velum quadragesimale *de albo panno lineo* cum nigris crucibus. *Ibid.* 44

1297. Aldbury, Herts.
Velum quadragesimale stragulatum de panno *nigro et blodio.* *Visitations, etc.* 1297, 46.

1297. Cadington, Beds and Herts.
Velum quadragesimale cum rubeis crucibus. *Ibid.* 51.

1297. Drayton, Middlesex.
Velum quadragesimale stragulatum *de panno lineo.* Item velamina ad ymagines. *Ibid.* 55.

1297. Thorpe-le-Soken, Essex.
Velum quadragesimale de panno lineo stragulato *albo et blueto* cum rosis. *Ibid.* 28.

1297. Kensworth, Herts.
Velum quadragesimale decens consutum cum bestiis *de lineo panno.* *Ibid.* 53.

1298. London, St. Paul's Cathedral Church. Chapel of St. Faith.
unum velum Quadragesimale de carde *croceo et Indico.*
Dugdale, *Hist. of St. Paul's* (London, 1658), 233.

1345. Lichfield Cathedral Church.
Velum quadragesimale valde [bonum et aliud] debile.
Trans. Derbysh. Arch. and N.H. Soc. iv. 112.

1384–5. Windsor College.
Unum velum quadragesimale palleum *blodium et albi coloris* cum gartiers et aquilis auro poudratis. Dugdale, *Mon. Angl.* vi. 1366.

1388. Westminster Abbey.
De velo et pannis quadragesimalibus.
Velum est unum pro magno altari de Serico in medio divisum *Crocei et blodii* coloris et vj. alii panni quadragesimales quo primus *lineus* latus cum signis Dominicae passionis pro cruce velanda. Secundus et tertius pro ymaginibus apostolorum Petri et Pauli velandis. Quartus et quintus pro costis magni altaris. Sextus longus pro trabe sub pede Crucifixi velanda. *Archaeologia*, lii. 241.

Quatuor panni de Syndone quorum duo pro ymaginibus Johannis et Edwardi ad feretrum tempore quadragesimali tegendis. Alij pro aliis ymaginibus tegendis. Item duo panni de panno lineo *albi et blodij* coloris etiam pro ymaginibus tegendis. *Ibid.* 279.

1395. Bristol, All Saints.
.j. velum quadragesimale paled *de albo et blueto.*
.j. pannum pro principali crucifixo tinctum de passione.
.iiij. pannos albos cum crucibus rubeis de bukeram. *Arch. Jour.* lviii. 173.

1397. Pleshy Castle. Chapel of Thomas duke of Gloucester.
un veile pur une chapelle de ij peces novelles eschun ovecque un grant cros de tartaryn rouge et un cel pur un auter *de drape linge* ovecque un large cros batuz.
Ibid. liv. 243.

1399–1400. York Minster.
Item remanent in ecclesia j velum pro cruce subtus campanile.[1]
Item j velum pro cruce in parte australi ecclesie. Item . . . plumbi ponderantis xiij petras pro velo quadragesimali. *York Fabric Rolls*, 19.

c. 1400. London, St. Martin Ludgate.
Un veyell de coloures *de bloy et glauke* ordenez pur prendre en quaresme devant le principal altier.
un drape *blank* esteine ove lemage de seint Martin pur quaresme.
[j drape *blanc* esteine oves les signes du passion pur pendre en quaresme devant le Crucifix en leglisle *added.*]
[viij draps steinez pur coverer lez viij seintz estosaitz [*sic*] a lez iiij Autiers et iij autres pur seint Cristophe saint Loie et seint John de Bridlyngton *added.*]
Trans. S.P.E.S. v. 127, 128.

c. 1400. Bristol, All Saints.
unum velum quadragesimale cum uno pitee. *Arch. Jour.* lviii. 176 *n.*

1407. Warwick College.
a veyle of *lynnen cloth.* P.R.O. *Chartulary of Warwick*, f. ccij *b.*

1417. Exeter, St. Kerrian.
j velum *linthium* pro alta cruce tempore Quadragesimali.
j velum Quadragesimali, cum fune.
Hingeston-Randolph, *Register of bp. Edmund Stafford*, 483.

1429. St. Alban's Abbey, Herts (Benedictine).
Altar of St. Lawrence:
duo panniculi *albi* cum Quinque Plagis Christi desuper staynati pro coopertura ymaginum Sanctorum Laurentii et Grimbaldi tempore Quadragesimali.
Amundesham, *Annales Mon. S. Albani* (R.S. 28, 5), i. 450.

1431. London, St. Peter Cheap.
j veile steynede w^{t} j crosse of rede for lent in the quere.
Jour. Brit. Arch. Assoc. xxiv. 158.

1434. Scarborough, St. Mary.
unum coopertorium pro Cruce tempore quadragesime.
unum velum pro choro tempore quadragesime.
unum velum pro summa Cruce tempore quadragesime. *Archaeologia*, li. 66.

1442. Selborne Priory, Hants.
j tuellium pro Quadragesima pendentem ad terram.
j velum pro quadragesima. Macray, *Charters of Selborne Priory*, 111.

[1] Called in other accounts *crux in navi ecclesia.*

1447. Thame, Oxon.
A clothe of *blewe* card to cuvere the ymages in lent w^{t} ij custos. of the same.
Lee, *Hist. & Antiqs. of Thame church*, col. 35.

1448. Thame, Oxon.
a *white* weyle for the Croce in lent tyme. and ano^{r} *white* weyle to be hangyng in the chauncell befor the hy aut^{r} in lentyn tyme. Lee, *Hist. & Antiqs. of Thame church*, col. 33.

1454. Will of William Halifax of Nottingham.
Lego j. steyned cloth of *white and blew* that is writyn on *Soli Deo Honor et gloria* to Seynt Mary auter (in St. Mary's church, Nottingham) to hynge in tyme of Lenten before the auter. *Test. Ebor.* ii. 172.

1452–3. Norwich, St. Leonard's Priory.
ij panni *albi linei* cum signis passionis Christi pro tempore quadragesime.
Norfolk Archaeology, xii. 214.

1455. Bristol, St. Ewen.
the Veyl. other-wyse called the lent cloth of *whyte* lynen cloth with a cros of blue & the lyne therto.
j cloth to cover the rood yn lent tyme above.
j cloth to cover the rood yn seynt John is chapel.
j cloth to cover our Lady seynt Anne & seynt John yn in the seid chapel.
with the baner of Seynt George to cover the trinite over the rood yn the same chapel.
Atchley, *Some Bristol Inventories*, 3, 10.

1458. Thorpe-le-Soken, Essex.
una vestis pro cruce depicta cum imagine beate Marie et Resurreccione.
Visitations, etc. 83.

before 1462. Oxford, All Souls' College.
j Velum de serico et j de panno *lineo* j descloth cum rubea cruce pro XL.
Gutch, *Collect. Curiosa*, ii. 263.

1465. Eton College, Bucks.
a vayle of *lynnyn* cloth for lent stayned.
a veyle of lynnyn cloth for the crucifix.
vij lynnyn clothes stayned for coveryd of images. MS. Inventory.

1466. Derby, All Saints.
all the clothes that cover or hylle the Images in lente.
a grete clothe that coverethe the Rode. Cox and Hope, 160.

1466. London, St. Stephen Coleman Street.
ij coverynges of fustyan w^{t} crosses.
j Coveryng of blak bokrame for the criste above the hyghe auter.
j Coveryng for the cryste of blewe bokerame in oure lady chapell.
1 Coveryng for the cryste (at the Trinity altar) steyned w^{t} the trinite in the myddes and full of angells.

Coverynges for ymages.
j wt the ymage of Synt Stephene steyned wt damaske worke.
j steyned wt damaske for the resurrecion and hs sayd ymage in the same.
j steyned in the chapell before or lady wt a lylly and oure lady ther in.
j be for the trinite in the churche wt the ymage of the trinite steyned.
j be for Synt Anne steyned wt the ymage of Synt Anne.
j be for Synt Kateryne steyned wt the ymage of Synt Kateryne therein.
j be for oure lady wt hir ymage steyned ther in.
j be for Synt Nycholus wt hys ymage steyned ther in.
iiij lynnen clothes whyte and blewe to cover ymages wt alle.
ij steyned lytyl clothes one of them for the angyll above the hy auter the tother for sum seynt.
j vayle for lent to be drawne be for the hy auter of *lynnen* wt blac crossis.
j Rode clothe steyned wt the passion of or lorde. *Archaeologia*, l. 39, 40, 43, 44.

1467–8. Launceston, Cornwall.
In the accounts: *Blewe* bokeram for the layent clothe.
Peters, *Hist. of Launceston*, 149.

1470. London, St. Margaret Pattens.
Clothes for Ymages.
j cloth to hang afore the rodeloft steyned of the lyf of Seint Margarete.
An other Cloth for the same rode loft of the passion of Our Lord.
j Cloth to hang afore the rode in lent.
j Cloth steyned to hang afore Seint Margarete.
a nother Cloth to hang afore our lady.
a cloth to hang afore Seint Kateryn steyned.
a Cloth of *whyte and blew* called a vaylle for lent.
v clothes steyned to hang afore the ymages of the Churche in lent.
a crosse cloth steyned wt the resurrection.
[a new Crosse cloth of the assumption of or lady wt Seynt Margett & saynt Kateryn and wt the v. woundes of or lord the ground therof is *gren* sarsanett *added*].
Arch. Jour. xlii. 319.

1470. Bristol, St. John Baptist and St. John Evangelist.
A Vayle steyned with an ymage of oure lady of pite.
ij paynted clothes of the passyon for the high aulter in leynt.
[There are no Lenten vestments in this inventory.] MS. Vestry Book, f. 4*b*.

1472. Salisbury Cathedral Church.
Among the gifts of Margaret lady Hungerford to the chapel of Jesus and Mary his mother:
ij curtayns of lynnen cloth to cover the ymages with in the Lente of elle brode cloth ij levis of brede and iij yard of lengthe. An hanging of lynnen clothe to cover the pictur of the chapell in Lente tyme rounde aboute frome the one arche to the other.
Wilts Arch. & N.H. Mag. xi. 339.

1475. High Wycombe, Bucks.
a vayle of *white* wt a crosse of rede.
[a lynnyn Cloth wt a Crosse of blac bokeram for the Roode *added*.]
Records of Bucks, viii. 111, 113.

1481. Finchale Priory, Durham.

j velum pro commemoracione in xl^ma.

Trans. Durham & Northumb. Arch. Soc. iv. 137.

1483–88. London, St. Christopher le Stocks.

Vaile clothes.

Ther is a Vaile Clothe to hange before the high aulter, and therto longeth ij weyghts of leed, eche of xxviij lbs.

A Cloth for the lettarne of the same sewte for Lente.

A Cloth to hange before the Rode, with the passion stare.

j Clothes with the image of Seynt Cristofre to cover Seynt Cristofre.

ij Baners of Vexilla, and a cloth to cover w^t Seynt John.

viij clothes stayned to cover w^t other images marked.

ij Clothes for the sepulchre, oon with the Passion and the other steyned full of whyte leves.

Afore the Rodelofte beth ij Curteyns of lynnen clothe. w^t ffrynges of grene uppon hem of lynnen syngle yaron.

Archaeologia, xlv. 117.

1485. Langley Priory, Leics.

Among the 'Lentyn clothes':

j *white* and ij *blewe* clothys to kever and auter the ymages in lenten seysyn.

xviij pesys of *lynyne* to kever the ymajes with in the same sesyne.

Assoc. Societies' Reports, xi. 203.

1485. Southwark, St. Margaret.

a Crosscloth of the Salutacion of our Lady of Red Sarsenet.

a veyle for the hey auter for lenton seson.

anoder for the Rode lofte for lenten seson.

[For St. Thomas's altar:] ij steyned Clothes of dyvyrs varkes to hangg afore emages ovyr the same auter in lenten seson.

a steyned clothe of the lyfe of Syn Mergytt to hangg afore the Rode lofte.

an old steyned Clothe afore the Rode lofte of the lyfe of Syn Mergytt.

British Magazine, xxxiii. 179, 181.

1498. Bassingbourne, Cambs.

Item clothis to the kevering off the ymages. A clothe for the hyghe crucifyxe steyned. w^t a crosse of rede and the instrumentes of the passyon. Item ij other clothis for the ymage of Mary and John peynted. The cloth befor the ymage off our Lady w^t a pott & a lely. The cloth biffor seynt John havyng ther uppon an Egle.

j veyle off lynyn *wyght and Blewe*.

The East Anglian, iv. 64, 65.

c. 1500. ? St. Michael's Mount Priory, Cornwall.

[A vayle for lent of *rede* canvas paynted *added*.]

[v paynted cloths to hang afore seynts in lent *added*.]

Jour. R. Inst. Cornwall, xv. 323.

c. 1500. York Minster.

Panni pendendes pro choro. Velum quadragesimale operatum cum serico. Unus pannus del bokeram coloris *blodii* pro coopertura Sancti Petri in quadragesima.
(Unus pannus de bokeram coloris *blodii* pro coopertura ymaginis B.M.)
York Fabric Rolls, 227.

1500. Canterbury, St. Dunstan.

A clothe for the quer for tyme of lent.
xxxiij newer lenteyn clothes: j w^t^ curteyns for the aulters and imagies of dyvers pictories of the passion of Cryste. *Gent. Mag.* 1837, ii. 571.

1503. High Wycombe, Bucks.

a Crossecloth of purpull sylke frengyd.
a vayle of *whyte* with blewe crossys. *Records of Bucks*, viii. 116.

1504. Cambridge, St. Mary the Great.

a vayle for lenton of *white Clothe*.
a cross of silver & gilte with Mary & John.
a staffe of copir and gilte to the same.
a Crosse clothe to the said crosse of Rede silk with thassumpcion steyned.
thre *lynnyn* Clothez steyned with Crossez for lente.
a Clothe for the Roode lofte steyned with Moysez.
vj lente clothez of *lynnyn*. Foster, *Churchwardens' Accts.* 7, 9, 10.

1506. Exeter Cathedral Church.

Panni quadragesimales:
Duo panni, vocati le Lent Cloth, unius sortis cum scriptura in summitate *Querite Dominum dum*, etc.
1 pannus lineus stayned cum cruce et aliis signis de Passione Domini pro cruce cooperienda in choro.
1 pannus stragulatus cum magna rubea cruce per medium operatus cum leopardis glauci coloris pro magna cruce cooperienda. Oliver, 350.

1506. Cambridge, King's College.

a Cloth for to cover the Crucifix in Lent and a nother for saint Nicholas. MS. Inventory.

1508–9. Yatton, Somerset.

Payd for xiiij yards of *lynyn* to make the Lent clothe iiij s. viij. d.
Item for steyning of the sayd Lent cloth vj. s. viij. d.
Item payd for ix yerds of bokeram for the Rod cloth iijs.
Item for steynyng of the seyd clothe xiij s. iiij d. *Somerset Churchwdns. Accts.*, 130.

c. 1510. Cambridge, Pembroke Hall.

Item totus apparatus quadragesimalis in nomine Jhesu inscriptus *de panno lineo*.
Item duo panni majores cum crucibus nigris et quatuor minores ad cooperiendum imagines.
Item cooperimentum pro cruce stragulatum.
Item cooperimentum pro imaginibus cum crucibus. MS. Register.

1511. London, St. Margaret Pattens.
a vayle for lent to hange before the high awter.
a Crosse cloth for lent to hange before the Roode.
a Clothe for lent to hange before the Srevyng pewe.
viij olde clothez to covere sayntes w^t^all in lent. *Arch. Jour.* xlii. 328.

1518. London, St. Martin Outwich.
a cloth called a vayle of *whyte lynneyn* to draw affor the awter in Lent tyme.
J. P. Malcolm, *Londinium Redivivum*, iv. 109.

1518–19. High Wycombe, Bucks.
a vayle Cloth for Lent w^t^ a blewe Crosse.
a croscloth *white* for Lent. *Records of Bucks*, viii. 123.

1521. Will of Maud Freman of Allerton-by-water.
Unto a vaile to hang before the Rode lofte xviij yerdes of lyne clothe. *Test. Ebor.* v. 139.

1518–19. York Minster.
Pro c fawthoms cordarum pro suspensione pannorum quadragesimalium ante novum crucifixum. 4s.
Pro pictione unius panni pendentis coram novo crucifixo in tempore quadragesimali et pro les curtayn ringes et pro les laic ac pro suicione alterius panni 12s.
York Fabric Rolls, 99.

1527. Will of James Cheesman of Stone in Oxney.
To the painting and staining of the lent cloth and of the *white* cloth which hanged before the Rood in Lent, 3s. 4d. *Test. Cant.* East Kent, 327.

c. 19. Hen. VIII. (1527–8). Heybridge, Essex.
Item 2 awter clothys of the Passyon for the hey awter in Lent tyme.
Item 2 crosse clothys of the Passyon with fringe.
Item a clothe of the Passyon to hang in the rode-lofte in Lent.
Nichols, *Illustrations*, 177.

1529. Cambridge, King's College.
Vela.
a vayle of *lynnen* Cloth for the quer in lent.
another to hanke a fore the rode yn the body of the chyrch.
ij banners of lynnen cloth for the passion weke.
a cloth to hange afore seynt Nycholas yn lent.
Item a vernacle for lent.[1] MS. Inventory.

[1] The inventory of St. Peter Mancroft at Norwich has an added entry:
'A vernacle off (*sic*) made in lawnde & the passion off Cryst w^t^ petyr & powle.'

1529. Long Melford, Suffolk.
Before the Image of the Trinity at the High Altar, one white cloth.
A Cloth of Adam and Eve to draw before the High Altar in time of Lent, called the Veil.
Before our Lady one cloth of blue.
A cloth hanging before the Rood, very simple. (Each of the many images in the church had a white or stained cloth before it.) Parker, 85, 86.

1531 or 1532. Eton College.
Clothys for lentt:
a veale for the queyre.
ij long coveryng of blewe for the hyy awter.
oder for the syde ymagys of o^{r} lady.
ij whyȝt for the Roodelofte.
j for the crucyfixe yn the Roode wth armys of x^{i}st.
a clooth of grene sattyn wth assumpcion of o^{r} lady.
oder fyne cloth wth the vernacle of o^{r} lord. MS. Inventory.

1533. Lindisfarne Priory, Holy Island (a cell to Durham).
One veil for the quire in Lent of *blacke* silk. Raine, *North Durham*, 125.

1535. Minster Priory, Isle of Sheppey (Black Nuns).
j great lent clothe of *lynyn* to draw overthwart the quyer in the Lent.
Arch. Cant. vii. 291.

1536. Testament of Isabel Swales.
To the Rode at Killinggraves a lynnon sheite to cover hym w^{t} in Lenton.
Test. Ebor. vi. 53.

1538. Bristol, Black Friars.
a cortyn of *lynyn* to draw before the auter. Weare, *Collectanea*, 84.

1538. Bristol, Grey Friars.
a clothe for the hey auter in lent season. Weare, 89.

1538. Salisbury, Black Friars.
A gret meny of clotheis for lent.
a grit clothe to hange afore the rode. *Wilts. Arch. & N.H. Mag.* xii. 361.

1540. Canterbury, Christchurch Priory.
xx *lynen* clothes to veyle Images.
the rode cloth for the lent and one other to drawe before the high aulter.
Legg & Hope, 192.

c. 1540. Westminster, St. Stephen's Chapel.
a vayle of *red and white* sarcenet for lent. *Trans. Lond. and Middx. Arch. Soc.* iv. 369.

c. 1540. Westminster Abbey.
Among the Lent stuff:
ij drawyng *perpull* curteyns for the vayle afore the high awter.
a staynyd cloth ffor the Crokyd Rood. *Trans. Lond. & Middx. Arch. Soc.* iv. 327.

1545. Oxford, (late) St. Frideswide's Priory (Black Canons).
a veall of new *whit* sarcenett for Lentt. Dugdale, *Mon. Angl.* ii. 167.

1545. Poole, St. James, Dorset.
a vayle to be hongyd uppon the lent afor the hye awter. Sydenham, *Hist. of Poole*, 313.

1546. Halse, Somerset.
a Rode clothe for the lentt. a cloth for the Rode yn lent. [There are no Lenten vestments in the list.] Montgomery, *Halse Village Notes*, 16.

1547. Long Melford, Suffolk.
one long vayle cloth for Lente, of *whyte*. Parker, 90.

1547. Ornaments of the Vestry of King Edward VI., late King Henry VIII.'s.
Among the Lenton stuff:
one vaill of *white* Sarcenett with a redd crosse of Sarcennet.
one small pece of *white* Sarcennett w^t^ a redd Crosse painted with five woundes.
Soc. Antiq. Lond. MS. cxxix. f. 467.

1547. Woodbury, Devon.
Thre olde sepulcure clothers white and red. stolen.
One lent clothe ffor the quyre.
one whyte clothe ffor to hange beffore the Rode. sold.
one whyte clothe to hange beffore seynt Margaret auter. sold.
Trans. Devon Assocn. (1892), 352, 353.

1547–8. London, St. Olave Jewry.
A curtayne of *green and red* saye to draw over whart the quere.
P.R.O. Exch. K.R.Misc. Ch. Gds. 4/1–47.

1548. Fotheringhay College.
a vele to draw before the hie alter in lent of old lynyn cloth paynted *paned yelow red and blewe* w^t^ rynges lyke a curten [f. 99*b*. Described also in some notes on f. 130*b*. as 'the vale of *lynyn* stayned w^ch^ hunge before the quere in lent'].
ix peces of *whyt* bustyan and *lynen* cloth w^t^ crosses for the lent [f. 101. Described elsewhere, on f. 130, as 'ix peces of whyte bustyan to hang the aultars in lent'].
P.R.O. Augm. Off. Misc. Bk. No. 145.

c. 1550. Bristol, St. Peter.
the clothe that was drawen in lent in the quere.
All SS. Clifton Parish Magazine (1900), 201.

1552. London, St. Anne and St. Agnes.
viij Curtens of *lynnyn* Cloth paynted for lent.
P.R.O. Exch. K.R. Misc. Ch. Gds. 4/1-47.

1552. Calais, Our Lady Church.
a vayle in twoo partes of *white and blew* cloth. *Archaeologia*, liii. 385.

1552. Eltham, Kent.
j vaile cloth of *lynnyn* that was wonte to hange before thalter in Lent.
j olde paynted cloth that was wont to hang before the Roode in Lent.
Arch. Cant. viii. 149.

1552. Lewisham, Kent.
On vale cloth pictured with the Passion of *lynnen* with redd spotts.
ij clothes to hange over Santes of lynnen clothe. *Ibid.* ix. 280.

1552. Shadoxhurst, Kent.
A *white* lent cloth. *Ibid.* xi. 410.

1552. Brookland, Kent.
One old vayle cloth of *blewe and white lynyne.* *Ibid.* viii. 112.

1552. Beckenham, Kent.
ij clothes for the crosse thone of *grene* sarcenett thother of paynted cloth.
ij vale clothes painted of *lynnen* clothe. *Ibid.* 105.

1552. Bethersden, Kent.
A crosse clothe of sarcenat with the pyctor of our Ladye and Aungells thereon. *Ibid.* 106.

1552. Bexley, Kent.
ij old blew clothes of canvasse for the roodelofte.
ij cloths for the Crosse, one of red sarcenett, thother of grene silke. *Ibid.* 107.

1552. Bradbourne, Kent.
A crosse cloth of red silk & another of Russett.
a litle curteyn of *blew and white.* *Ibid.* 110.

1552. Bromley, Kent.
one lente vaile of *lynnen* clothe. *Ibid.* 114.

1552. Chislehurst, Kent.
j pece of red velvett for the crosse on Good Frydaye.
on vale clothe of *lynnen* painted.
ij stayned lynnen clothes, on for the sepulchre thother for the roode. *Ibid.* 131, 132.

1552. Down, Kent.
a crosse cloth of old grene silke.
a valle clothe *blewe and white.* *Ibid.* 142, 143.

1552. Erith, Kent.
ij clothes of *lynnen* to hange before thighe alter in Lent.
a vaile of lynnen cloth for lente of *white and blewe*. *Arch. Cant.* viii. 150.

1552. Ashford, Kent.
One crosse clothe of grene silke.
One vale for lent. *Ibid.* 103.

1552. Ash, Kent.
One crosse clothe of red silk. ——— *Ibid.* 104.

1552. Willesborough, Kent.
a vayle to serve in Lent to hang in the Quyer. *Ibid.* xiv. 300.

1552. Southwark, St. Saviour.
ij lawnes for the crosse the one blew the other white frenged both with golde.
a vayle for Lent in the chauncell. *Daniel-Tyssen*, 82, 83.

1552. Hammoon, Dorset.
j rowde clothe of Whyt canvas. *Proc. Dorset Field Club* (1905), 38.

1552. Boxford, Berks.
a lent vayle before the highe awlter *w^t paynes blewe* and *white*.
Money, *Church Goods in Berks*, 6.

1552. Brightwalton, Berks.
a old vayle of *lynen* clothe to hang over thwart the Chaunselle. *Ibid.* 7.

1552. Brimpton, Berks.
a rode clothe of redd and yellowe. *Ibid.* 8.

1552. Bucklebury, Berks.
a clothe of canvas paynted with redd panes and yellowe. *Ibid.* 10.

1552. Hampstead Marshall, Berks.
two clothes of cresse cloth thone to draw before thaulter in the chauncelle in lente tyme.
Ibid. 19.

1552. Hampstead Norris, Berks.
a vayle clothe of lokerame other wyse Called a lent clothe. *Ibid.* 20.

1552. Inkpen, Berks.
a lent Clothe of lockeram. *Ibid.* 24.

1552. Peasmore, Berks.
one vayle clothe of *lynnyn* for the lente.
one cross clothe of lynnyn paynted w^t ymagery. *Ibid.* 30.

1552. Great Shefford, Berks.
one olde vayle of canvas.
one olde canvas Curteyne w^ch dyd hange before the roode in the lent Season. *Ibid.* 35.

1552. Sulham, Berks.
a clothe to hange betwene the quyer and the Altar calyd a vele.
Money, *Church Goods in Berks*, 39.

1552. Yattendon, Berks.
a clothe called a vayle clothe of *lynnene* & lyned w^{t} blewe lynen w^{ch} was wonte to be drawene before the heyghe Alter in the lent time. *Ibid.* 47.

1552. Elstree, Herts.
a vayll of *Lynnon.* Cussans, *Church Goods in Herts*, 34.

1552. Great Gadesden, Herts.
ij Crose Clothes of Sarsenet.
a veall Clothe of Lokkaram contayninge iij Elnes. *Ibid.* 57.

1552. King's Walden, Herts.
a vayle of *Lynen.* *Ibid.* 59.

1552. Flamstead, Herts.
a Crose Cloth of gren silke. *Ibid.* 56.

1552. Digswell, Herts.
one crossecloth of rede silke. *Ibid.* 70.

1552. Minsden Chapel, Herts.
A crosse cloth of grene Sarcenet stened. *Ibid.* 61.

1552. Ippollitts, Herts.
a vaile clothe of stayned cloth. *Ibid.* 64.

1552. Walkern, Herts.
a vaile cloth and A cloth of the Passion.
ij crose clothes of silke. *Ibid.* 65.

1552. Stansted, Herts.
half a veyle of *lynen* clothe. *Ibid.* 114.

1552. Ayot St. Peter, Herts.
one Crosse cloth of grene silk. *Ibid.* 67.

1552. Thorley, Herts.
a vayell clothe of *lynen.* *Ibid.* 120.

1552. Essendon, Herts.
a crosse clothe of blew Sarsnet. *Ibid.* 107.

1552. Eaton Socon, Beds.
a vayll of *lynnyn* clothe. *Alcuin Club Collns.* vi. 12.

1552. Bury, Hunts.
a vayle curten of *lynnen.* *Ibid.* vii. 4.

1552. Wyton, Hunts.
one lynnen clothe that hanged before the roode loft. *Alcuin Club Collns.* vii. 5.

1552. Wooley, Hunts.
a vayle of *lynnen* cloth. *Ibid.* 17.

1552. Huntingdon, St. Benet.
one hanging for lent season, ij lenton clothes of *blewe and white.* *Ibid.* 27.

1552. Stukeley, Hunts.
solde . . . a vaile clothe of *lynnen* for xvj.d. *Ibid.* 31.

1552. Puttenham, Surrey.
one roode cloth of stayned canvas.
a *white* vayle cloth. Daniel-Tyssen, 15.

1552. Farnham, Surrey.
a clothe of *lynnen* callid a vale clothe. *Ibid.* 29.

1552. Frensham, Surrey.
j *white* Lent clothe. *Ibid.* 30.

1552. Wandsworth, Surrey.
a curtaine to draw in the chauncell. *Ibid.* 46, 131.

1552. Farley, Surrey.
a crose clothe of red sylke.
a Lent clothe of canvas steyned with blew and red spottes. *Ibid.* 57.

1552. Addington, Surrey.
a rude cloth with xij apostles payntyd. *Ibid.* 64.

1552. Cheam, Surrey.
a crosse cloth of sylke.
a cloth steyned to hang upon the roode. *Ibid.* 67.

1552. Carshalton, Surrey.
iij paynted crosse clothes.
a lenton clothe to hang before the high aulter. *Ibid.* 71.

1552. Mitcham, Surrey.
sold to the clarke a drawyng Lent clothe. *Ibid.* 74.

1552. Amersham, Bucks.
a crosse clothe of silke.
a vayle peynted.
a peynted clothe for the great roode. *Alcuin Club Collns.* ix. 51.

1552. Beaconsfield, Bucks.
xij ragged clothes which dyde hange before sayntes in Lentt. *Ibid.* 53.

1552. Slapton, Bucks.
a vayle of cramasse payntyd. *Alcuin Club Collns.* ix. 70.

1552. Cublington, Bucks.
a paintide crose clothe of lynyne.
a *lynyne* clothe caulyd a vale to hang over before thaulter in Lente. *Ibid.* 78.

1552. Dunton, Bucks.
a payntyd crosse cloth of buckram. *Ibid.* 61.

1552. Linslade, Bucks.
a vayle of canvas.
a crosse clothe of sylke. *Ibid.* 78.

1552. Monks Risborough, Bucks.
a cloth called the vale for the Lente tyme. *Ibid.* 104.

1556. Halse, Somerset.
a Rode cloth for the front.
a Lent cloth for the chaunsell. Montgomery, *Halse Village Notes*, 27.

1560. Oxford, St. Martin.
a lenthen clothe called the vayell clothe. Fletcher, 129.

One curious point may be noticed in the foregoing entries, that in a number of cases the veils that were originally meant to be simple coverings [1] to muffle up the crosses and images during Lent had themselves come to be painted with crucifixes or the signs of the Passion, or with figures or emblems of the saints they were supposed to cover.[2] Noteworthy instances will be found in the London churches of St. Stephen Coleman Street in 1466, St. Margaret Pattens in 1470, and St. Christopher le Stocks in 1483–8; also at Bassingbourn, Cambs, in 1498 and Exeter cathedral church in 1506. The painted figures at Thorpe le Soken in 1458 and Great St. Mary's at Cambridge in 1504 belong to the same class, as does the Lenten veil at Long Melford with Adam and Eve upon it.

[1] By a constitution of Edmund Rich archbishop of Canterbury, 1236, the crisom clothes offered were to be reserved only for the use of the church ornaments: such as, according to Lindewode, 'ad involvendum calices, ad cooperiendum cruces,' etc. (*Provinciale*, lib. I. tit. vj. cap. i. ad verba *Ornamentorum ecclesie*). Graunson had already ordered the same at St. Mary Ottery in 1339 (Dalton, 175).

[2] 'The clothes that are hanged up this time of Lent in the Church have painted in them nothing else but the pains, torments, blood-shedding, and death of Christ, that now we should only have our minds fixed on the passion of Christ, by whom we were redeemed.' Becon, *Early Works* (Parker Soc.), 111.

So the original meaning of the veiling had been forgotten, just as the significance of the *flores et frondes*, or first green things of spring, on Palm Sunday is now obscured by the dead palm-leaf strips from foreign climes.

The Lenten veil was hung in its place between the altar and the quire, just west of the sedilia in a parish church, at first on the Saturday after Ash Wednesday, but in the fourteenth century on the Monday after the first Sunday in Lent. As the veil was drawn or raised for all services on Sundays and festivals the point is immaterial.

All crosses and images and relics and even the hanging pyx were veiled, according to the Sarum and Salisbury rules, from the Monday of the first week of Lent until Easter morning; but in later times the veiling seems to have been done on Ash Wednesday.[1] Curious evidence of this is to be found in the account of the visit of King Edward IV. to Daventry church on Palm Sunday in 1471, on his return from abroad:

> So it fell, that, the same Palme Sonday, the Kynge went in procession, and all the people aftar, in goode devotion, as the service of that daye askethe, and, whan the processyon was comen into the churche, and, by ordar of the service, were comen to that place where the vale shulbe drawne up afore the Roode, that all the people shall honor the Roode, with the anthem, *Ave*, three tymes begon, in a pillar of the churche, directly aforne the place where [the] Kynge knelyd, and devowtly honoryd the Roode, was a lytle ymage of Seint Anne, made of alleblaster, standynge fixed to the piller, closed and clasped togethars with four bordes, small, payntyd, and gowynge rownd about the image, in manar of a compas, lyke as it is to see comonly, and all abowt, when as suche ymages be wont to be made for to be solde and set up in churches, chapells, crosses, and oratories, in many placis. And this ymage was thus shett, closed, and clasped accordynge to the rulles that, in all the churchis of England, be observyd, *all ymages to be hid from Ashe Wednesday to Estarday in the morninge*. And so the sayd ymage had bene from Ashwensday to that tyme. And even sodanly, at that season of the service, the bords compassynge the ymage about gave a great crak, and a little openyd, whiche the Kynge well perceyveyd and all the people about hym. And anon, aftar, the bords drewe and closed togethars agayne, withowt any mans hand, or, touchinge, and, as thowghe it had bene a thinge done with a violence, with a gretar might it openyd all abrod, and so the ymage stode, open and discovert, in syght of all the people there beynge. The Kynge,

[1] According to the Cistercian Customs the crosses were covered up and the Lenten veil extended before the presbytery after compline on Saturday before the first Sunday in Lent (*Nom. Cist.* 96): and the covering was with *pannis albis et linteis* in England (Cisterc. Ord. *apud* Rock, *Church of our Fathers*, 1905, i. 417).

this seinge, thanked and honoryd God, and Seint Anne, takyng it for a good signe, and token of good and prosperous aventure that God wold send hym in that he had to do, and, remembringe his promyse, he honoryd God, and Seint Anne, in that same place, and gave his offrings.[1]

The use of the linen veil in Lent marks the beginning of a custom which, after the middle of the fourteenth century, became universal throughout England, when not only veils and curtains, but altar hangings and vestments of the ministers were made of linen or other white material.

It is very possible that the same Judaizing influence, which apparently produced the Lenten veil and altar riddels, in distant imitation of the Mosaic curtains of the tabernacle, may be responsible for the white vestments, and that these were suggested by the *vestes albae* of the high priest on the day of atonement.[2]

Be that as it may, it is sufficient to state that examples of white Lenten vestments and frontals, extending over two centuries, are to be found in every English diocese[3]; in the secular cathedral churches of Salisbury, Lincoln, York, and St. Paul's; in the monastical cathedral churches of Canterbury, Norwich, Ely, and Durham; at Westminster, Peterborough, and St. Albans; among the White Monks at Fountains, Woburn, and Meaux; the Black Canons of Dunmow, Leighs, and Ipswich; the Black Nuns of Kilburn, Langley, and Minster in Sheppey; the Black and the White Friars; in the royal chapels of Windsor and of St. Stephen at Westminster, and in the royal wardrobe; in collegiate churches such as Cobham, Arundel, Warwick, and Eton; at Clare, Pembroke, King's, St. John's, and Christ's colleges at Cambridge, and Magdalen and All Souls' at Oxford; and in numerous parish churches throughout England, as well as in our town of Calais in France.

Besides the entries quoted there is a very large number that undoubtedly refers to Lenten stuff, though the actual occasion of use is not expressly stated, and these have not been included. Exception has however been made in a few instances where sets of three white chasubles point definitely to their use in Lent.

The following entries refer to Lenten vestments and altar hangings:

[1] *Historie of the arrivall of Edward IV in England and the finall recoverye of his Kingdomes from Henry VI*, A.D. M.CCCC.LXXI. ed. John Bruce (Camden Society, i. 1838), 14.

[2] Legg and Hope, *Inventories of Christchurch Canterbury*, Introduction, x, xi.

[3] Except Carlisle, for which so far there is not any information.

1349–96. St. Alban's Abbey (Black Monks).

Abbot Thomas de la Mare, 'Contulit insuper ecclesiae, pro tempore Quadragesimali, unum apparatum *de panno lineo* circa magnum altare et alia altaria ecclesiae, cum crucibus de rubio sindone consutis decem libris pro eodem persolutis.'

Gesta Abbatum Mon. S. Albani (R.S. 28. 4), 380.

1354 (?). Hulne Priory, Northumberland (White Friars).

Sex panni *albi* cruce rubea signati, canobio novo duplati, pro tribus altaribus in xl^{a}, septimus pro pulpito, octavus pro cruce, nonus pro nõ ejusdem, decimus pro velo ejusdem sectae. *Harl. MS.* 3897.

1355. Will of the Lady Elizabeth Burgh, Lady of Clare.

Among other bequests to Clare Hall, Cambridge:

j vestiment de *blank* tartaryn raie door pur quaresme ove tut lapparail.

Un vestiment dun *blank* samyt auxint pur quaresme.

Reg. Islip, f. 165*b*; and Nichols, *Royal Wills*, 31.

1368–1419. Norwich, St. Laurence.

Three *white linen* cloths powdered with great red crosses of saye for the services of the same three altars with covers of the same suit for covering all the images in the church in the time of Lent. *Norfolk Archaeology*, v. 111.

1373. Coldingham Priory.

ij panni *albi* pro summo altari in tempore quadragesimali. *Priory of Coldingham*, lxx.

1384-5. Windsor College.

unum vestimentum de panno *albo* pro Quadragesimali tempore. Tres casulae cum paruris stolis et fanellis, tamen modici valoris.

unum vestimentum quadragesimale de dono ducis Norfolciae *cum tribus casulis* ridellis contrafrontellis et frontellis cum toto apparatu altaris.

Unum ridellum ejusdem sectae per totum pro fronte super summum altare cum cordulis de filo albo pro eisdem. Dugdale, *Mon. Angl.* vi. 1363, 1366.

1388. Westminster Abbey.

Frontellum pro tempore quadragesimali assignatum magno altari de panno de bawdekyn *coloris de tawny* cum frontilecto.

De Capis Casulis et tunicis simplicioribus. una capa cum *tribus casulis* et duabus tunicis *murrei coloris* cum arboribus et avibus auro contextis de una secta.

tres casule de samyt *murrei coloris* cum novem capis ejusdem secte quarum quatuor sunt debiles.

unum frontellum cum uno frontilecto togello consutum et duobus ridellis de panno *albi coloris* vocato tartaryn cum stragulis aureis de una secta. Item tres albe due stole et tres manipuli una casula unus casus corporalis cum corporali ejusdem secte. Item una alba de albo panno vocato tartaryn sine stragulis ceroferario assignata. Casula vero predicta cum omnibus antedictis est assignata . . . misse capitali *dominicis diebus in adventu domini et in quadragesima quando de dominica agitur.*

Item una capa *tres casule* de eadem secta (de panno *albi coloris* vocato bawdekyn) . . magne misse assignate dictis *diebus dominicis quando de dominica agitur.* Item unus

casus corporalis cum corporali *de panno albo aureo* ad eandem missam assignatus. Item unus casus *de panno rubio aureo* cum duobus sudariis *de panno albo* vocato tartaryn pro oblacione facienda et pro patena tenenda . . . ad utramque missam assignatus . . . quatuor tapeta *albi coloris* cum rosis rubijs contextis dictis temporibus assignata.
Archaeologia, lii. 229, 261, 266, 269, 270.

1393. Ickham, Kent. Chantry of John Denys.
unum vestimentum *album* pro tempore quadragesime. *Literae Cantuarienses* (R.S. 85), iii. 22.

1393. Wells, St. Cuthbert, Somerset.
Belonging to the high altar. Two sets of vestments, one of no value, of *white* colour for Lent.
Belonging to St. Mary's altar. 1 *white* cloth for hanging in time of Lent.
Belonging to St. Katharine's altar. 1 cloth intended for the time of Lent.
Belonging to St. Michael's altar. 1 *white* cloth for Lent.
Serel, *Hist. Notes on St. Cuthbert's Wells*, 100, 101, 102.

1396. Meaux Abbey, Yorks (White Monks).
Item casulae *albae aliae tres* de fustyan cum duabus stoles et iij manipulis.
Chronica de Melsa (R.S. 43), iii. lxxxi.

1397. Pleshy Castle. Chapel of Thomas duke of Gloucester.
un vestiment *blanc satyn* cestassavoir ij frontes attacchez ensemble lun de baudekyn *blanc* ovesque le noun de Ihc rouge lautre de satyn *blanc* ovesque une rouge croys et j autre pece de drape dor veile attacchez a ycel un contrefront et frontel j. tuail j. lectronare *iij chesibles* dount ij. caseles ovesque parures pur iij aubes ij stoles ij fanouns j corporas ovesque un cas j pelewe ij. curtyns de tartryn ovesque rouge crossez batus.
un veile pur une chapelle de ij peces novelles chescun ovesque un graunt cros de tartaryn rouge et un cel pur un auter *de drape linge* ovesque un large cros batuz.
un veil vestiment *blanc* de tartryn ovesque rouges crosses de tartryn cestassavoir front et contrefront j tuail ovesque j frontel j chesible ij curtyns et parures pur ij aubes et ij amytes ij pelewes j de satyn et un de drape blanc dor. et ij large curtyns blancs de tartryn ovesque crosses et j celure de mesme la suite. *Arch. Jour.* liv. 292, 293.

1397–8. London, St. Antony. Altar of the Grocers' Company.
unum vestimentum *de albo* pro presbitero . . . pro quadragesima.
duo Curteyñ *de albo* pro quadragesima.
duo long' Curteyñ *de albo* cum duabus crucibus pro quadragesima.
Facsimile of 1st vol. of archives of Grocers' Company, part i., f. 79.

1400. Inventory of Thomas Dalby archdeacon of Richmond.
Pro *albis* curtyns pro altari in Quadragesima. *Test. Ebor.* iii. 13.

1400–1. Bridport, Dorset.
St. Andrew's chapel.
One *white* set of vestments for Lent.
Two cloths for Lent stayned. *Hist. MSS. Commn.*, 6th Rpt. Appx. 476, 477

1402. London, St. Paul's Cathedral Church.

In tertio Armariolo. In secunda pertica *tres Casulae albae* de serico *albi coloris*.

Archaeologia, l. 504.

1407. Warwick College.

An hole vestiment of *white* tartaryn for lenton that is to say. iij aubes .iij. amytes . wyth the parures .a. chesible. iij. stolis .iiij. fanons .iij. girdelis .ij. auter clothis wyth .a. frontel. & a towail .iij. curtyns .a. lectron cloth. and a veyle of lynnen cloth.

P.R.O. *Chartulary of Warwick*, f. ccij *b*.

Temp. Henry IV. (1399–1413). St. Alban's Abbey.

Item habentur septem casulae *albae* de bustian pro Quadragesima (p. 340).

Apparatus altarium pro Quadragesima:

Item habentur ornamenta altarium pro Quadragesima *albi panni* cum crucibus de rubeo sandalio; viz. pro magno altari totus apparatus tam sub quam super cum ridellis competentibus.

Similiter integer apparatus de eadem secta pro altaribus Sancti Hugonis, Salutationis, Quatuor Cereorum, et Sancti Stephani.

Et habentur ridelli pro altaribus Quatuor Cereorum et Sancti Stephani; pro aliis duobus non habentur ridelli, et omnia sunt ista ex dono Domini Thomae Abbatis.

Item pro altari Sancti Michaelis habetur integer apparatus tam sub quam supra de *albo panno* cum crucibus ut supra dictum est cum ridellis de eadem secta.

Similiter pro eisdem altaribus Sancti Edmundi et Sancti Petri habetur idem apparatus sine ridellis.

Item habetur unus pannus de eadem secta pro altari Sancti Amphibali. . . .

Item habetur una casula pro Quadragesima ad modum rete [*sic*] *de filo albo* pro magno altari et septem de bustyan pro aliis altaribus et decem albae de bustyan.

Item habentur duo *albi* panni de secta Quadragesimali ad cooperiendas duas magnas cruces, crucem viz. in corpore ecclesiae, et juxta orologium.

Amundesham's *Annales Mon. S. Albani* (R.S. 28. 5), ii. 359.

c. 1420. Cambridge, Clare Hall.

ij vestimenta *alba* quadragesimalia. MS. Register.

1429. Codicil to the Will of Sir Gerard Braybroke.

Also I yeve to the chapel of Ramardewyke [in Pirton, Herts] in the said shire [Beds] a sengle vestment of *whit* bord alisaundre and ij auter clothes in maner of lenton clothe steyned w^{t} a pitie & ij curtyns of lynnen cloth. *Trans. Essex Arch. Soc.* v. 303.

1431. London, St. Peter Cheap.

Item *iij cheseples* of borde alisaundre *for feriall daies* of oon suit w^{t} iij stolis ij fanons of the same.

Also a long list headed *Vestes Quadragesimales* including:

j veile steynede w^{t} j crosse of rede for lent in the quere.

iij clothes steynede of the same suyte above the hy auter and j clothe of the same befor the auter w^{t} ij ridelles of the same suyte.

ij clothes of the same suyte w^{t} crosses w^{t} ij ridels for the auter of our lady.

ij clothes of the same suyte w^{t} ridels for the auter of Sant Dunston.

j clothe of rede lyynge befor the hy auter.
iiij vestyments of *white* of oone suyte for lente w^{t} stoles & fanons of the same.
Jour. Brit. Arch. Assoc. xxiv. 156, 158.

Temp. Henry VI. Bridgwater, St. Katharine's Aisle.
A per of vestiments of Bustyan for lent tyme.
A cloth to sett before Seynt Katryn in the lent time.
ij steyned clothes to stond bifor the Tablement in y^{e} lent tyme.
Proc. Somerset Arch. & N.H. Soc. vii. 102.

1432. London, St. Mary at Hill.
a *olde* vestemente of *white* silk for lente.
a sengel vestemente of *white* busteyn for lent. Littlehales, 27.

1432. Bristol, St. Nicholas.
viij clot^{s} of wyȝht w^{t} crucyfyx for leynt for iiij awters. *Trans. S.P.E.S.* vi. 42.

1434. Scarborough, St. Mary.
Duo *alba* vestimenta pro quadragesima.
Quatuor cortina *alba* de panno lineo pro oȝmento altaris tempore quadragesimae.
Archaeologia, li. 66.

1436. Salisbury, Trinity Hospital.
unum lentecloth cum Trinitate et aliud cum duobus Angelis cum vernacula.
Wilts. Arch. & N.H. Mag. xxxvi. 386.

1440. Somerby, Lincs.
Ex dono Sir Thomas Cumberworth:
A vestment of *white* demyt for lenten and vigils, etc.
All the array for Lenton for the altar both over dose and nether dose with curtines and fronturs all of *lynnen cloth*. Peacock, 182, 183.

1440. Norwich Cathedral Priory (Black Monks).
In *panno lineo* pro ij novis pannis et ij ridellys et j frontel pro tempore quadragesimali nil quia pannus de dono domini prioris.
In factura eorundem et rubei tartaryn pro crucibus embroudatis in eisdem nil quia ex dono nostro (that is of the sacrist, John Elyngham). MS. Sacrist's Account.

1442. Selborne Priory, Hants (Black Canons).
iij casulas albas pro Quadragesima de Combe [that is, the gift of John Combe chaplain of Chichester].
v aubys sine paruris pro Quadragesima.
Macray, *Charters of Selborne Priory* (Hants Rec. Soc.), 111.

1446. Durham Cathedral Church (Black Monks).
Duo Panni *albi* pro Quadragesima cum Crucibus rubeis superconsutis.
Wills and Inventories, i. 91.

1447. Bridgwater, St. Mary.
Item j. awter clothe of the Passioun: item j peyre of *white* vestementes for Lente.
j *whit* cloth for the hie auter for Lente, with ij curteyns of bustian to the same: j whyte tynacle of fustian.

j *white* cloth for the high auter with a crosse of blew bokeram :
j stenyd cloth to hang by-fore the auter yn the rode lofte.
j *white* cloth to hang by-fore the crosse yn the rode lofte.
Powell, *Ancient Borough of Bridgewater*, 132.

1448. Thame, Oxon.
A chesebyll off *white* w^{t} an albe for lent. Lee, col. 33.

1450. Will of John Buckland.
To the church of Edgecote, Northants.
ij apparelle [a front and upper front] of *white* for the ij auters with rydellis for Lente, and ij vestumentis of the same sewte. *Arch. Jour.* lxx. 317.

c. 1450. Bristol, All Saints.
j pannum principale pro summo altare tinctum pro quadragesima de deposicione.
Arch. Jour. lviii. 176*n*.

1453. Cambridge, King's College.
iij chesibles of bustian th' orfrez of raied riban of threed .iij. aubes iij amites. with parours stoles & phanons accordyng to the same .viij. aulterclothz of *lynen* cloth with reed crossz .iij. pair curteyns & j vail of the same .j painted cloth to hange tofore the Crucifix ij baners of the same with figures of the passion for Lenton.
iiij (*altered to* iii) chesibles of *reed* bawdkyn thorfreys of blac velowet upon satyn .iiij. (*altered to* iii) aubez iiij (*altered to* iii) amites with paroures stoles and fanons accordying to the same.
iij dalmatiques of *reed* with aubes amytes stoles & phanons and iiij aubes for childre with parours accordying to the same, for lenton. *The Ecclesiologist*, xx. 311, 313.

1455. Bristol, St. Ewen.
a payr of *Whyte* Vestymentes for lent, that is to say .j. whyte chesyple .Awbe amys stool and the phanol.
1 cloth steyned. of the passyon of our lord. to the cover the table before the hygh auter. (*added* 16th century.)
a Sewte off Auter clothys with the cortens for the lent to seynt Katerneys awtere off the passyon. Atchley, *Some Bristol Inventories*, 6, 10, 12.

Ante 1462. Oxford, All Souls College.
3 *Vestimenta alba* pro XL. 2 frontalia 2 suffrontalia 1 frontellum cum 3 curteyns *de tartarano albo*,
7 frontalia 7 suffrontalia cum rubea cruce pro XL *de panno lineo* pro septem Altaribus, 1 pannus pro Cruce. Gutch, *Collect. Curiosa*, ii. 263 *et seq.*

1464. York Minster. Altar of St. Cuthbert.
unus pannus de *rubio* stevened cum uno crucifixo et ymaginibus sanctorum Andree et Cuthberti, ac alius pannus *lineus* cum crucibus rubiis tempore quadragesimali loco predicti panni ibidem pendendus. *York Fabric Rolls*, 281.

1465. Eton College.
a frounte w^{t} a counterfrount of *lynnyncloth* stayned w^{t} the armes of oure lorde for the hight auter.

iiij frountes with counterfrountes of the same for side auters.
a vayle of *lynnyn* clothe for lent stayned lyke to the said clothes.
a frount w^{t} a counterfrount of bustian w^{t} a crosse of red therin.
a sewte of vestmentes of bustyan for prest decon and sodecon w^{t} stripes of red in them.
iiij aubes for childer w^{t} a cope for a childe of the same sewte.
iiij sengul vestementes of the same suit for bustian.
(Note: There were four altars besides the high altar.) MS. Inventory.

1466. London, St. Stephen Coleman Street.
j hole sute of vestments of *whyte bustyan for sondayes in tyme of lent* w^{t} Rede Roses enbraudet, w^{t} stoles etc. of the same sute.
j vestment of *white* sylke in tyme of lent, w^{t} stolle, etc.
j vestment of *whyte* fustyan for lent w^{t} stolle, etc.
Hanging ffor the hy auter Item ij steyned clothes for a bove and beneth w^{t} the passion of oure lorde for tyme of lent.
(Three other altars were similarly provided.) *Archaeologia*, l. 38 *et seq.*

1466–7. Abingdon Abbey (Black Monks). Chapel of St. Edmund.
j par vestimentorum de bustian cum rubea cruce ex providentia Johannis Botchley pro tempore xl^{s}. *Accounts, etc. of Abingdon Abbey* (Camd. Soc.), 134.

1467. Westminster Abbey. St. Edward's Shrine (also in 1479 and 1520).
Among the nine altarcloths to St. Edward's altar:
the ix is *white tartryn* w^{t} a rede crosse for lent. MS. Dec. et Cap. 9477.

1469–70. Bristol, All Saints.
j peyre of *whyte* vestyments for lente. MS. Vestry Book, 342.

1470. London, St. Margaret Pattens.
for the same (high) awter a ffronte & a nether fronte of *whyte* for lent.
for the same awter (of our Lady) a ffronte and a nether ffronte *whyte* for lent w^{t} ij curteyns.
(For St. John's Altar) a ffronte and a countre ffront of *whyte* w^{t} rede crosses for lent.
for the same awter (St. Mary Magdalene's) a nother ffronte and a nether ffronte steyned w^{t} ij curteyns for lent of *white* w^{t} rede crosses. *Arch. Jour.* xlii. 317.

1473. Sandwich, St. Mary, Kent.
A chesebyll of *whyte* for lent to the high autre, with ij paire of pannis for that and for a dekyn. Boys, *History of Sandwich*, 375.

1472. Salisbury Cathedral Church.
Among the gifts of Margaret lady Hungerford to her chapel of Jesus and Mary his mother:
ij auterclothis for Lenten tyme of *lynnen cloth*, with crossis of purpull in every cloth and a crowne of thorns hangyng upon the hede of every crosse, with a Frountell to the same of blak bokeram betyn with lettars of goolde seying Qui cognoscis occulta cordis parce peccatis nostris, and a chesabell with all thapparill to the same belongyng.
Wilts Arch. & N.H. Mag. xi. 336.

1475. High Wycombe, Bucks.
ij auter clothis for lent with the Curtayns.
iij lecturne clothis for lent. *Records of Bucks*, viii. 110.

1476. Hull, Holy Trinity, Gild of Our Lady.
j alter cloth of *whit* for lentyn Seson. Symons, *Hullinia*, 50.

1479. Cobham College.
Vestimenta cotidiana :
vestimentum *album* pro Quadragesima.
Velum *lineum* pro Quadragesima cum panno pro Crucifixo.
ij. panni de *albo* serico cum bina cruce de rubeo pro Quadragesima.
Ornamenta pro altare sanctae Mariae :
vestimentum *album* de serico pro Quadragesima.
aliud vestimentum *album* pro cotidianis in tempore Quadragesimali.
ij. panni serici *albi* pro altari picti cum ymaginibus de passione Christi cum ij. ridellis sericis pro Quadragesima.
Ornamenta pro altare sanctae Trinitatis :
vestimentum *album* pro Quadragesima.
ij panni *linei albi* picti cum passione Christi cum ij. ridellis pertinentibus eidem pro Quadragesima. Thorpe, *Reg. Roff.* 240, 241.

1479–86. London, St. Margaret Pattens.
a vestement of *white* Bokeram for to serve for lenton . . . w^{t} red spottes & a redcrosse on the bake & Jhs written in the myddes of the same crosse.
ij newe awter clothes ffor Lenton on above the awter w^{t} the cruciffixe of our lord & a nod^{r} beneyth the awter w^{t} the Sepulcur of our lord. *Arch. Jour.* xlii. 321.

1480. Hadleigh, Suffolk.
the Vesm^{t} of *white* Busturn for Lenton,
2 altar cloaths for Lenton with 2 curtains. *Proc. Suffolk Inst. of Archaeology*, iii. 257, 258.

1481. Finchale Priory, Durham.
ij whissingys [i.e. cushions] majores . . . viz. *alba* singula pro tempore xl^{e}.
j vestimentum *album* . . . cum manipulo ejusdem secte pro xl^{ma}.
j vestimentum *album* cum piliis et libris intextis cum casula. alba stola et manipulo ejusdem secte pro dominicis in xl^{ma}. [There was also ' j alterclothe cum frontali, *albi coloris* cum libris et piliis intextis.']
Altare Sancti Cuthberti : ij panni *albi* pro quadragesima.
Altare Sancti Godrici : ij panni *albi* pro quadragesima.
Altare Sancte Crucis : ij panni *albi* linei pro xl^{ma}.
Altare capelle beate Marie : [a blue suit, and another of fustyan] Item j casula pro xl^{a} cum paruris amita stola et manipulo sed sine alba.
ij panni de whilt *albi* cum crucibus rubeis pro xl^{ma}.
Trans. Durham & Northumb. Arch. Soc. iv. 135, 136, 138, 139.

1483. Westminster Abbey. Chapel of Our Lady.
ij awter clothis of *white* tarterne overych a Red crosse in the myddes.
a nothir of *white* lynnen cloth and a crosse of Red bokeram in the myddis.
an old chesiple of *white* for lente. MS. Dec. et Cap. 9479.

1483 and 1488. London, St. Christopher le Stocks.
for the high aulter ij Clothes of *whyte* stayned with the sonne uppon them and a crosse with scorges upon the other.
ij Clothes for the Postellys aulter stayned with the crosse and scorges to hange oon above and the other before the aulter.
ther beth for ij aulters of the same sewte both for above and beneth.
there beth iiij Clothes of the same swete that serve for riddelys in the quere in the Lentyn Season.
Also iij symple Vestements of *whyte* bustian, & the orpharies of red velvet to serve in the Lente season. *Archaeologia*, xlv. 117.

1485. Langley Priory, Leics. (Black Nuns).
Lentyn clothes.
a complete vestiment of *white* sewde warke.
j aulter cloth ande vale of the same.
j *white* and ij *blew* clothys to kever the ymages and auter in lenten seysyn.
ij curten for the quere. *Assoc. Societies' Reports*, xi. 203.

1485. Canterbury, St. Andrew.
j autercloth for the High Auter tempore xl^{me} with the crucifix payntid and ij curteyns *rayd with whyte and blyw.*
ij auterclodes for the ij syde auters tempore xl^{me} with j curteyn for the same.
j *lynnyncloth* to hang afore the cross in the forechirche tempore xl^{me}. *Arch. Cant.* xvii. 151.

1485. Southwark, St. Margaret.
a festement of *wyght* fostyan for lent.
iij *wyght* frontylles with Rede Crosses for Lente seson.
ij steyned clothes for lente seson with the passyon for the hey auter.
British Magazine, xxxiii. 15, 179, 181.

1488–9. London, St. Andrew Hubbard.
In churchwardens' accounts :
for warkemanship of the awter clothes for the high awter and our Ladyes awter for lent season viijs. iiij.d.
for lynyn cloth for iiij corteyns for bothe awters xxd.
for frenge to hem both ijs. for Rynges and lier to them both vjd.
British Magazine, xxxii. 229.

1491. Jarrow Priory.
. . . de *alba* fustian pro tempore quadragesimali. *Inventories, etc.* 125.

1495. Lynn, St. Nicholas' Chapel.
An olde vestment *white* for lentin. Taylor, *Antiqs. of King's Lynn*, 122.

1495. Oxford, Magdalen College.

aliam sectam *rubeam* pro Dominicis in tempore Quadragesimali.

unum dorsale et unum frontale de *sangwein* tweke pro summo altari et pro dominicis in quadragesima.

duo frontalia et duo dorsalia *alba*, unum de serico *albo*, aliud de fuschen in tempore quadragesime pro summo altari. Harl. MS. 4240, ff. 6*b*, 7.

1498. Bassingbourne, Cambs.

A vestment of *wyght* fustion for lenten. *The East Anglian*, iv. 63.

c. 1500. York Minster.

Pro summo altari. Duae peciae de *albo* panno lineo cum cruce rubea pro quadragesima et duabus curtinis. *York Fabric Rolls*, 227.

1500. Canterbury, St. Dunstan.

A *whyte* vestment off fustyan w^{t} awbe and paramits for lent.

xxxiij newer lenteyn clothes ; j w^{t} curteyns for the aulters and imagies of dyvers pyctories of the passion of Cryste. *Gent. Mag.* 1837, ii. 570, 571.

c. 1500. (?) St. Michael's Mount Priory, Cornwall.

j [cope] of *whit* lyne cloth w^{t} orferers of changeable sercenet for lent and ij tunakles for lent of the same sewt.

a frount for lent for the heigh autour of *whit* cloth w^{t} a crosse of chaungeable sercenet. *Jour. Roy. Inst. Cornwall*, xv. 320.

1500. Will of Henry Allen of Beverley, priest.

Volo quod comparetur j vestimentum *album* operis Quadragesimalis ad deserviendam ecclesiam parochialem de Rudstan, cui olim praefui vicarius, singulis temporibus Quadragesimalibus. *Test. Ebor.* iv. 178.

1503. Reading, St. Lawrence.

An aulter clothe staynyd w^{t} an ymage of o^{r} lady of Pyte and ij angels and a nother w^{t} the sepulchre and ij angells for the hy awlter in lent. Kerry, 111.

1503, 1517, and 1523. Reading, St. Lawrence.

A *white* Chesible w^{t} a red Crosse and all apparell for lent.

ij awter cloths w^{t} red crosses for lent w^{t} curteyns to the same. Kerry, 105, 107.

1503. High Wycombe, Bucks.

ij auter clothis of *whyte* with the sygne of the passion. *Records of Bucks*, viii. 116.

1504. Cambridge, St. Mary the Great.

(Altar of the Trinity) a vestament of *white* ffustian with a Crosse of Rede worsted with all thapparell.

(High Altar) a Clothe of *white* steyned with armes of the passion with a ffrounte & two Curteyns perteynyng to the same.

j ffrounte for seint laurence altar for lent steyned of *lynnyn* clothe.

an hanging for the said alter of the same. Foster, 5, 7, 10.

1506. Cambridge, King's College.

a vestiment of *white* for the hie auter in Lent w^t^ Tunycles and ij of the same *white* for the lowe auters in Lent [w^t^ a nother *white* vestiment w^t^ garters the which is the Cotidian for our Lady Masse *crossed out*].

white hangynges of cloth for all iij auters in Lent w^t^ a vayle for the quere of the same.

a Crucifix and ij Baners for Lent havyng the figure of the passion.

a sudary of *white* tartren.

[White Coope for a child to hold the Paten *struck through*.]

a Chesible and ij tunycles of *Red* for lent and advent w^t^ parous stolys and phanons accordyng for the same. [In the Inventory of 1529 these red ornaments are only noted as for Advent.]

iij albes of course white w^t^ iiij amyses for Childern and iiij moo of white for Childern to be worn in Lent. MS. Book of Inventories.

1506. Exeter Cathedral Church.

3 panni *blodii* cum rosis albis et armis Domini Johannis de G(randissono) pro frontispicio magni altaris tempore Quadragesimali cooperiendo de dono ejusdem.

1 large casula, usitata *in Dominicis* Adventus et Quadragesimae de *purpull*, operata per totum opere acuali cum magnis bestiis aureis in circulis aureis, etc. cum stricto aureo orfrey in pectore.

Capella beatae Mariae:

1 front. *rubea* cum ymaginibus quondam aureis cum tuello de canvas annexo pro tempore Quadragesimali.

Altare sancti Gabrielis:

1 pannus de *blodio* bokeram pendens per anulos pro le front cooperiendo tempore Quadragesimali.

Altare sancti Johannis Evangelistae:

1 pannus de *nigro* bokeram pro Quadragesima cum Jesus in medio.

Altare Bratton:

1 pannus de *blodio et albo palyd* ad cooperiendum le front altaris tempore Quadragesimae. Oliver, 328, 344, 354, 357, 358, 362.

1507. Pilton, Somerset.

a westemente of [*whyte*] for Lent.

three steyned clothes for lent steyned wyth the signes of the pascion. *Somerset Churchwardens' Accts.* 52.

1509. Will of the lady Margaret Beaufort.

Among other bequests to Christ's College, Cambridge:

Item ij aulter clothes for lenten of *white saten* with pagentes of the pacion in white and blake. Cooper, *Memoir of Margaret, countess of Richmond and Derby*, 131.

1509 (?) York Minster.

Duo peciae de *albo* panno lineo cum cruce rubra pro Quadragesima. Raine, *Historians of Ch. of York* (R.S. 71), iii. 392.

1509. Cranbrook, Kent.

A cheseble and a cope for Lent of *white* of the brodered yifte of our Lady. Tarbutt, *Annals*, 47.

c. 1510. Goods of the lady Margaret Beaufort given to St. John's College, Cambridge.

v olde Vestementes of *Whight* Bustyane lacking oone enparor with owte albes, price xvjs viijd. *In margin:* 'for lent to the by alters.'

Added entry to 'Aulter Clothes Whyte in my Lades Chapell':

a pair of *white* aulter clothes of *white* sarcenet w^{t} pagentes of the passion and dropes of Red . . . xiijs. iiijd. MS. List at St. John's College.

c. 1510. Norwich, St. Peter Mancroft.

a vestment single for the high aulter of *wight* bustany w^{t} a grene orpheras of bustany for lent.

a single vestment for o^{r} lady aulter of *wight* diap^{r} crosed w^{t} bawdkyn the vestment and the stole w^{t} recidue *wight* sasnet for lent.

a single vestment of *white* busteny garnyshed w^{t} rede ribon for sent Nycholas aulter in lent.

a single vestment of *white* bustany. whos orpheras a fore is yelow bawdkyn for the trinite aulter in lent.

a single vestment of *white* bustany garnyshid w^{t} blew rebbons for sent Johns aulter in lent.

(*an added entry*) Item ij^{o} Curtens of Steyned Clothe *white* w^{t} Crownes of Thorne and [illegible] Wretyn in them in red and serve for lente to hang in the Quere.

a complet hangyng for the v aulters of steyned worke for lent w^{t} veyns & closters. & other ymagery. *Norfolk Archaeology*, xiv. 204, 216, 217.

1517. Arundel College, Sussex.

Item a playn *whit* auter cloth of Tartaryn with a rede crosse in the myddes with a fruntell and a tewell/And a chesible an albe a fanon ij stoolis an amsey [amice] *for the Imber dayes.* *Archaeologia*, lxi. 93.

1518–9. High Wycombe, Bucks.

Item a vestment for lent wt albis. *Records of Bucks*, viii. 122.

1520–1. York Minster. Chantry of SS. Agatha, Lucy, and Scholastica.

Vestimentum *album* pro xl^{a} de fustian cum capsa et corporale. *York Fabric Rolls*, 276.

1521–2. Winchester College, Hants.

j Vestementum de *Whyte bustian* pro summo altari cum toto Apparatu pro Sacerdote diacono et subdiacono cum Aurifrig' de rubio panno pro quadragesima.

ij Vestimenta alia de eadem secta pro altaribus inferioribus pro quadragesima et habet iij pannos pro lecternis. MS. Inventory.

1524–5. Reading, St. Lawrence.

Altar of Our Lady:

An awlter cloth of *lynnen* w^{t} ij curteyns to the same w^{t} rede crosse for lente.

A *white* vestement of fustien for lent.

Altar of St. Thomas:

a *white* fusstian [vestment] for lent.

an awlter clothe of *lynnen* w^{t} Rede Crosses for lente wt. curteyns. Kerry, 35, 36, 41.

1529. Long Melford, Suffolk.

To the high altar: One [altar cloth] for Lent with whips and with angels.
To Jesus altar: a Cloth for Lent painted about with Whips and Angels. Parker, 85, 86.

1529. Cambridge, King's College.

Item a vestment ij Tunicles w^t^ stoles and phannons and non perrowrs of *whyte* bustion for the tyme of lent. MS. Book of Inventories.

1531 or 1532. Eton College. [See also in 1465.]

Clothys for lentt:

Inprimis a frunt w^t^ a counterfrunt of lynnyn cloth staynyd w^t^ the armys of o^r^ lord for the hyy awter.

for on low awter a frunt w^t^ the pyller & coote of Xist and a cownter frunt w^t^ the crosse and hart [for provost Lupton's altar].

iiij oder fruntes and cownterfruntes w^t^ a crosse for syde awters [namely, the four in the ante-chapel].

a shewte of *whyte* for prest deacon and subdeacon. iiij awbys for chyldryn of the same. a chylde cope of lyke cloth. v syngle vestymentes for syde awters. vj *whyȝt* [corporasse casys] w^t^ rydd crossyd for lent. MS. Inventory.

1534. Boston, Gild of St. Mary.

a cloth to be worne before the altar table in lenton and ij curteynes for the same.
Peacock, *English Church Furniture*, 208.

1534. Stoke-by-Clare College, Suffolk.

a Chesable of *Whyte* Damaske for lent the crosse on the bake Red bawdkyn after the maner of a flower delyce w^t^ a amys & albe pareld w^t^ the same a stole & a phanan w^t^ a crosse afore of rede velvet after the maner of a flower deluce.
[There were white damask altar cloths to match.] MS. C.C.C. 108, p. 201.

1534. Huntingfield, Suffolk.

A *whyt* fustyn vestmentt for lentt. *Proc. Soc. Antiq. Lond.* 2nd S. i. 117.

1534. Dunmow Priory, Essex (Black Canons).

A vestement of *whyte* ffustian for Lente. *Trans. Essex Arch. Soc.* N.S. i. 139.

c. 1535. Fountains Abbey, Yorks (White Monks).

j *white* westiment for Lent. iiij payntid clothis for Lent.
Memorials of Fountains, i. 291, 292.

1535. Minster Priory, Isle of Sheppey (Black Nuns).

upon the high aulter iij alter clothes of *lynyn*, one front for above, and a nother for byneth of lynyn, with crosses red and blew for the Lent.

a vestement w^t^ the albe and apparell of *white* bustyan for lent. *Arch. Cant.* vii. 291, 292.

1536. Lincoln Minster.

At the end of the *Casule et Cape nigri coloris:*

A chesable of *yelow* sylke with an orphrey small with a crucifix of gold yn rede yn the bake and ij tunacles with three albes and the hole apparell with ij coopes of the same suett and colour for lent.

Among the *Panni de serico pro summo altari*:
a duble cloth *whyte* & *rede* for lentyn with a playne Alter cloth with a frontlett of the same suett. *Archaeologia*, liii. 35, 37.

1536. Dunmow Priory, Essex (Black Canons).
ij vestments of *white* fustyan for Lent. *Trans. Essex Arch. Soc.* N.S. ix. 283.

1536. Leighs Priory, Essex (Black Canons).
a vestement for lent of *white* ffustian. *Ibid.* 393.

1536. Ipswich, Holy Trinity priory, Suffolk (Black Canons).
a *white* vestment for Lent. *Proc. Suffolk Inst. of Archaeology*, viii. 92.

1536. Waburn Priory, Norfolk (Black Canons).
a *white* vestment of ffustyan for lent. P.R.O. Exch. K.R. Misc. Ch. Gds. 10/32.

1536. Kilburn Priory, Middlesex (Black Nuns).
A cope of *white* w^t^ roses for Lent season. Dugdale, *Mon. Angl.* iii. 425.

1536. Woburn Abbey, Beds. (White Monks).
a *white* vestment of fustyan for lent. *Alcuin Club Collns.* iv. 40.

1536. Ouston Priory, Leics. (Black Canons).
A vestment of *whyte* ffustyan ffor Lent the crosse of silke.
Nichols, *History of Leicestershire*, i. cxxxvii.

1537. Stanlaw Abbey, Cheshire (White Monks).
On other olde vestement to serve for lent *checked* without an albe.
On olde hangyng for lent to hange before the alter. *The Reliquary*, N.S. vii. 39.

1538. Salisbury, Black Friars.
iij sengeill vestmentes for lent *fustian*. *Wilts. Arch. & N.H. Mag.* xii. 361.

1538. Salisbury, Grey Friars.
iiij sengeill vestments for lent, the j *yelawe*. *Wilts Arch. & N.H. Mag.* xii. 362.

1538. Cambridge, White Friars.
A single vestimente of *whyte* bustian for lente. Searle, *Hist. of Queens' Coll. Cambridge*, 227.

1538. Worcester, Black Friars.
To the High Altar: a dyaper clothe with j clothe with a rede crosse on it for Lent.
The Reliquary, xx. 29.

1539. Ely Cathedral Church (Black Monks).
In the Ladie Chaple Chamber: A vestment called the Lent vestment. Certeyn linnen clothes for the Lent. *Gent. Mag.* 1783, i. 483.

1539. Peterborough Abbey (Black Monks).
In the farmery chapel: One vestment of *white* fustian for lent. Gunton, 63.

1539. Ludlow, White Friars.
a chesabull and ij decones of *whyte* nedell work for lent and albes to the same.
P.R.O. Chapter House Book, A 3/11.

1539. St. Osyth's Priory, Essex (Black Canons).
A sute of Lenten vestments. *Trans. Essex Arch. Soc.* v. 60.

1540. Canterbury, Christchurch Priory.
one grete *Lynen* cloth steyned for the high aulter and the Judas cloth painted for the Lent. Legg and Hope, 192.

c. 1540. Westminster, St. Stephen's Chapel.
iij garmentes w^t albes vestiment deacon and subdeacon of *whit* bustian for lent.
one alter hangyng an upper & anether of *whit lynyn* clothe stayned for lent.
iiij alter hangynges ij upper and anether for the ij alters in the body of the churche of *whit lynyn clothe* stayned for lent w^t iij curtens of the same.
a vestiment w^t an albe of *white* ffustean for lent.
Trans. Lond. & Middx. Arch. Soc. iv. 369, 370.

c. 1540. Westminster Abbey.
Lent Stuff.
A Travers of *grene* sylk.
A *yellowe* awter clothe with the iiij Evaungelysts.
A steyned clothe to cover the sepulchre with the Trinite and ij clothes for Peter and Paul.
A gret clothe paynted for the crucifix over the highe awter.
Lent Stuff.
A frontell with an awter clothe benethe reyd, lackeyng ij curteyns.
A *white* clothe of sylk with a red crosse serveyng for Lent.
iij Chezabulls of whyte of one sute & a cope.
ij *white* sydaryes
In Seynt Edwardes Chappell [for the shrine altar].
A nether frounte of *white* sarsenett with a redde crosse for the same alter for lent.
St. Nicholas's chapel.
ij auter clothis for Lent of *whit* sarsenett with a rede crosse.
a lynyn cloth to cover o^r Lady in Lent.
St. Andrew's chapel.
iiij payntyd clothis for Lent.
St. Michael's chapel.
A cloth of *blew* bokeram for Lent.
ij *whit* clothes of staynid cloth for Lent for the auter above and beneth.
St. John Evangelist's chapel.
ij Cortens of *blew* bokeram for Lent.
j *whit* cloth for the auter in Lent.
Trans. Lond. & Middx. Arch. Soc. iv. 327, 345, 350, 353, 354.

1541. Chapel of the Vyne, Hants.
An altar cloth and a fronte, *white* Damaske, with red roses, for Lent.

vii *lynen* altar cloths, with redd roses, for Lent.
[The only other altar cloths in the chapel were one richly embroidered with gold for the upper part of the altar, and a pair for above and beneath of crimson velvet and cloth of gold paned.] Chute, *History of the Vyne in Hampshire*, 25.

1542. London, St. Stephen Coleman Street.
Sengull vestementes.
a vestement *white* fustian for lent. *Archaeologia*, l. 46.

1543. York Minster.
All Saints Chantry.
Another vestment for Lent, of *white* fustian, w^t^ a read crosse & all things.
St. Wilfrid's chantry.
A Lent cloth of *blacke* & *tawne* sarsenet. *York Fabric Rolls*, 275, 305.

1545. Oxford, (late) St. Frideswide's Priory.
Hangings for the highe alter, for above and benethe, of new *whit* sercenett w^th^ redd crosses, called alterclothes for Lentt. Wigram, *Chartulary*, ii. 383.

1545. Poole, St. James, Dorset.
for the lent tyme iij awter clothys to honge above and beneth of playne cloth furnyshyd w^th^ crossys of the same cloth. Sydenham, *Hist. of Poole*, 313.

1545–6. London, St. Katharine's Hospital by the Tower.
A vestment of *white* sarcenet for lent.
A vestment for lent of *white* bustian. *The Reliquary*, N.S. iv. 154.

1546. London, St. Peter Cornhill.
A vestment of *whyte* bustian for lent w^t^ a black crosse and blew garters w^t^ all the apparell.
Among 'the apparell of the high awter':
An awter clothe of *whyte* for lent w^t^ crosses of red w^t^ ij curtens of *whyte lynnen*.
The Antiquary, xxxiij. 280, 282.

1546. Fotheringhay College.
vij vestyments olde of *whyte* bustyon for Lente. *Arch. Jour.* lxi. 263.

1547. Ornaments of The Vestry of King Edward VI, late King Henry VIII's.
Lenton Stuff:
oon preist Deacon and Subdeacon of *white* Damaske w^th^ redd Crosses.
twoo ffrontes for an Aulter of the same *white* Damaske with like redd Crosses.
twoo vestmentes for side Aulters of *white* Damaske with redd Crosses.
foure ffrontes for side Aulters of the same *white* Damaske with redd crosses.
twoo Deskeclothes one of *white* vellat and thother *white* Damaske with redd crosses in them.
one vaill of *white* Sarcennet with a redd crosse of Sarcennet.
one small pece of *white* Sarcennet w^th^ a redd Crosse painted with five woundes.
Soc. Antiq. Lond. MS. cxxix. ff. 466*b*, 467.

1547. Oxford, St. Martin Carfax.
a *whyte* clothe to cover the front of the hyghe alter in lent with a crycyfyx of the same of Mary & John of Nedyll woorke of Venese gold of the gyfte of Mr. Flemen.
Fletcher, *Hist. of St. Martin's Carfax*, 124.

1548. Westminster, St. Margaret.
A vestment of *whyte* buckram for Lente. Walcott, 70.

1548. Salisbury Cathedral Church.
Lord Hungerford's chantry chapel:
A vestment of sarsnett for Lent with an hangynge to the same.
Robert Hungerford's chantry chapel:
A *white* vestment of lynnyn for Lent with two frounters for the same.
Wilts. Arch. & N.H. Mag. xxii. 322, 323.

1548. Mere, Wilts.
a vestment for lent with altar clothes and curteyns to the same. *Ibid.* xxii. 325.

1549. London, St. Margaret Coleman Street.
Solde to Christopher Stowbbs a *whyt* lenten vestment for ijs. viijd.
P.R.O. Exch. K.R. Misc., Ch. Goods, 4/25.

1548–9. London, St. Bartholomew Bread Street.
An alter clothe of *white tuke* above and benethe for lent.
A vestment of *blacke* satten of Bridges for lentt. *Ibid.* 4/1.

1549. London, Hatherley's Chantry, Queenhithe.
A vestyment of *Whight Bustyan* for lent [and in 1514]. *Ibid.* 4/1*a*.

1549. Morebath, Devon.
Thomas Rumbelow habet the Lent Vestments of *blue*.
Somerset Churchwardens' Accts. 224.

1547–8. Wingham College, Kent.
j vestyment of *redd* with a crosse of blewe worsted used in Lente.
j vayle for Lent with ij Lenten aulter clothes with Jesus and a mother with Christ.
ij ould Lenten clothes of our Lady aulter with an image of our Lady upon one of them sowed on. *The Sacristy*, i. 376; and *Arch. Cant.* xiv. 310.

Temp. Edward VI. York Minster.
A *blewe* vestement with two dalmaticks for Lent. *York Fabric Rolls*, 312.

1550. London, St. Dunstan in the East.
Vestments for Lent:
ij of *whyte* Bustyn w^{t} Red Crosses w^{t} fflower delyce at the end w^{t} thapp^{r}tennce.
another of *whyte* Bustyn w^{t} a Red Crosse of Seye in the mydds w^{t} thapp^{r}tennce.
another of *whyte* Lynnyn w^{t} a Red Crosse & fflowers delyce at the ende w^{t} thapp^{r}tennce.
Hangyngs for Lent:
one of *whyte* Bustyn for above and beneth for the highe Aulter w^{t} Curtyns of the same w^{t} Red Crossis.
one of *whyte* Lynnyn for above and beneth for Jhesus Aulter w^{t} Curtyns of the same.
a Hangyng for above and Beneth of stayned Cloth for o^{r} Lady Aulter w^{t} Curtyns of the same.
ij Hangyngs of *whyte* Bustyn for ij small Aulters w^{t} thre Curtyns of the same.
P.R.O. Exch. K.R. Misc. Ch. Gds.

1550. London, St. Augustine next Paul's Gate.
ij passion banners of *whyte* Sarsenet. P.R.O. Exch. K.R. Misc. Ch. Gds.

c. 1550. Bristol, St. Peter.
a payer [of vestymentes] of *whit* fustyan withowt ony imbrodrying for lent.
there must be to every auter that was in the church ij clothes of the passyon besyde all other clothes that dyd covere the ymages in the lent.
All SS. Clifton Parish Mag. (1900), 202, 203.

1552. London, St. Edmund Lombard Street.
Dyvers auter clothes of canvas painted for lent & other ceasons.
P.R.O. Exch. K.R. Misc., Ch. Goods, 4/43.

1552. London, St. Anne and St. Agnes.
A nold vestment of *whyte strypyd* & a aube for lent. *Ibid.* 4/30.

1552. Shrewsbury, Holy Cross.
A vestyment of *whyte* fostyan with a blake crosse of velvett. *Arch. Jour.* xii. 270.
[There were likewise *white* Lent vestments at St. Chad's and St. Mary's. *Ibid.* 271.]

1552. Bexley, Kent.
on vestment of *white* tuke for lent with all thapparell to the same.
Arch. Cant. viii. 108.

1552. Lewisham, Kent.
one vestment of *red* velvett for the Lente.
one sute of lenton clothes of *white* spotted with redd. *Ibid.* ix. 279, 280.

1552. Monks Risborough, Bucks.
ij hanginges of *white* busteyen for the hie aulter in Lent. *Alcuin Club Collns.* ix. 104.

1552. Wakefield, Yorks.
one *blewe* Cloth to cover the alter for Lent.
Walker, *History of . . . All Saints, Wakefield*, 107.

1552. Calais, St. Mary.
one Vestiment of *white* Lynnen clothe w^{t}out albe.
one [frunt] of white cloth for Lent.
one paire [of Curteynes belonginge to the heigh Altare] of Lynnen cloth paynted.
Archaeologia, liii. 385.

1552. London, St. Nicholas Cole Abbey.
A vestment of *white* for Lent.
Eight Altar Cloths of *white* with drops of blood for Lent. *The Ecclesiologist*, xvii. 124, 125.

1552. London, St. Paul's Cathedral Church.
a vestment of *redde* silke for lente w^t^ two tunycles to the same.
The Ecclesiologist, xvii. 203.

1552. Droitwich, St. Andrew.
v vestments of *lenten whyte*. *Assoc. Societies' Reports*, xi. 318.

1552. Send, Surrey.
One *white* vestiment for Lent with thappurtenances. Daniel-Tyssen, 20.

1552. Farnham, Surrey.
j Lent vestement and ij cortyns of *lynnen* and ij hanginges for the aulter for Lent of *lynnyn*. *Ibid.* 29.

1552. Bermondsey, St. Mary Magdalene.
A vestement of *whyte* bustean for Lent & all thynges to the same. *Ibid.* 97.

1552. Northcave and Southcliff, E.R. Yorks.
a vestment of *whyt* twill for Lent. *The Reliquary*, xiii. 163.

1560. Chelmsford, Essex.
A lent clothe of *lynnen* for y^e^ Hygh alter paynted with drops.
Trans. Essex Arch. Soc. ii. 216.

1566 (8 Eliz.) Bodmin, Cornwall.
Toe lent clothes for the commyon table. Maclean, *History of Trigg Minor*, i. 341.

In the long account of the proceedings consequent upon a riot that took place in Norwich in 1443, known as 'Gladman's Insurrection,' is a curious instance of the use of white for Lent which is worth quoting.

> John Gladman of Norwich, 'who was ever, and at thys our is, a man of sad disposition, and trewe and feythfull to God and to the Kyng, of disporte as hath ben acustomed in ony city or burgh thorowe alle this reame, on Tuesday in the last ende of Cristemesse, viz. Fastyngonge Tuesday, made a disport with hys neyghbours, havyng his hors trappyd with tynnsoyle, and other nyse disgisy things, coronned as Kyng of Crestemesse, in tokyn that seson should end with the twelve monethes of the yere, aforne hym (went) yche moneth disguysed after the seson requiryd, and *Lenton clad in whyte* and red heryngs skinns, and his hors trapped with oystyr-shells after him, in token that sadnesse shuld folowe, and an holy tyme, and so rode in divers stretis of the cite, etc.'[1]

The Lenten vestments seem for the most part to have been plain white (which is probably the reason why they are specially mentioned), but they were often sown or powdered with crosses, roses, or spots of red, and other symbols of the Passion, and had red cross-shaped orphreys.

[1] Blomfield, *History of Norfolk*, iii. 155.

In one case the orphrey was a cross of black velvet, and in another the cross was black and the vestment powdered with blue garters. At St. Peter Mancroft in Norwich four Lenten white chasubles had orphreys respectively of green, red, yellow, and blue.

The altar cloths and hangings were at first equally simple, and crosses of red the most common ornament; but blue crosses, red roses, etc. are also found. The linen altar cloths given by lady Hungerford to her chantry at Salisbury had purple crosses with crowns of thorns pendent therefrom. After the middle of the fifteenth century 'steyned,' that is painted, cloths came into fashion, usually with similar devices to the earlier things, but not uncommonly with pictures, e.g. of the Passion (that is the Crucifixion) of which there are many examples, as well as the emblems thereof, the Deposition, the Sepulchre, Our Lady of Pity, etc.

The lady Margaret Beaufort bequeathed in 1509 to Christ's College, Cambridge, 'ij aulter clothes for lenten of white saten with pagentes of the pacion in white and black'; and at Long Melford, Suffolk, in 1529, there were altar cloths painted 'with whips and angels,' and 'a Cloth of Adam and Eve to draw before the High Altar in time of Lent called the Veil.'

The materials, too, of the Lent ornaments were certainly not always mean or common. Thus the Lent veil at Sarum in 1222 was of silk, and the lady of Clare in 1355 bequeathed vestments of white tartaryn and samite for Lent to Clare Hall, Cambridge; the frontal of the high altar at Westminster in 1388 was of tawny bawdekyn; at Cobham in 1479 the high altar ornaments were silk, while the side altars had linen; and at Stoke College in 1534 the Lenten vestments were of white damask. Still, the general rule seems to have been to use plain stuffs like bustian, linen, or canvas, and most of the ornaments of these materials were almost certainly for Lent, though not always so described.

It will be noticed, in going through the above entries, that a few cases occur where other colours than white were used in Lent, e.g. in 1388 at Westminster Abbey, a frontal for the high altar 'de panno de bawdekyn coloris *de tawny*' with a frontlet; and in 1453, at King's College, Cambridge, in addition to three complete suits of white, were 'iij chesibles of *red* bawdkyn, etc. and iij dalmatiques of *reed*,' etc.

In 1495, at Magdalen College, Oxford, besides the two white frontals already noticed, was a *red* suit for Sundays in Lent time, and a dorsal and frontal of *blood-coloured* tewke (*de sangwein tewke*) for the high altar on Sundays in Lent.

In 1506, in the cathedral church of Exeter, were *blue* cloths for the high altar, a large *purple* chasuble for Sundays in Lent and Advent, and cloths for covering the fronts of various altars during Lent of red, blue, black, and blue and white paled.

In the 1536 inventory of Lincoln Minster, among the *Casule et Cape nigri coloris* are a chasuble, two tunicles, three albes, etc. and two copes for Lent of yellow silk. A '*yellowe* awter clothe with the iiij Evangelists,' also occurs amongst the Lent Stuff at Westminster at the Suppression, although most of the altars had also white frontals and vestments. Of four single vestments owned by the Grey Friars of Salisbury in 1536 one was 'yelawe.' Stanlaw Abbey in Cheshire, in 1537, had an old vestment of checked work that served for Lent.

In 1548–9, at St. Bartholomew Bread Street, London, besides an altar cloth of white tuke, there was also 'a vestment of blacke satten of Bridges for lentt.'

Red occurs as a Lent vestment at Wingham, Kent, 1547–8, and at St. Paul's in 1552. At York Minster, besides numerous white ornaments *temp.* Edward VI. there was 'a blewe vestement with two dalmaticks for Lent'; and at Lewisham, Kent, in 1552, a 'vestment of red velvett for the Lent' as well as 'one sute of lenten clothes of white spotted with redd.'

Arising out of all this array of evidence as to the almost universal prevalence of white vestments and altar hangings in Lent is the question, when were they used?

In medieval England the Sunday services were clearly differentiated during Lent from those of the weekday.[1]

[1] The Lenten Veil was hanged between the altar and the quire, at first on the Saturday after Ash Wednesday, but later, on Monday after the first Sunday in Lent. It was drawn aside from before the first evensong of each Sunday and Saint's-day until the next ferial mattins: but if on a feast day the mass of the fast had to be said as well, then the veil was let down till the Gospel of that mass, but no further. At Sarum, Wells, and Exeter, the memorial of the penitents, *Exaudi quesumus domine*, was said from Ash Wednesday to Maundy Thursday, but only at the masses of the fast; and not on Sundays, nor masses of Saints. The proper Lenten preface was said during the same period and only at masses of the fast. On Sundays the cotidian preface was used. At Hereford the memorial of the penitents was said during the same period as at Sarum, and only at masses of the fast; except on Ember Saturday. But the Lenten preface was said only from Ash Wednesday to Palm Sunday, and only on ferias: on Sundays the cotidian preface was used. From Palm Sunday to Maundy Thursday the preface was that of the Holy Cross. At York the memorial of the penitents was said daily in every ferial mass till Maundy Thursday, but not on Sundays. The proper Lenten preface was sung daily, Sundays and week-days, from Ash Wednesday till Passion Sunday: but not at

The Lenten veil, for instance, was drawn aside or raised on Sundays and Saints' days, but drawn to or lowered everywhere for the mass of the fast.

The memorial for penitents, which corresponds to our Ash Wednesday collect, was not said on Sundays, nor were ever the prayers *super populum* after the post-communion collect.

At Sarum, Wells, Salisbury, and Exeter the deacon and subdeacon were ordered to wear chasubles at mass, both on Sundays and ferias during Lent; but on the Sundays only at York and Hereford. In practice, except in a few cases, they seem to have continued to wear tunicles as at other times,[1] and at Hereford and perhaps York they followed their rubrics and wore albes only on Lenten ferias.

Among the entries above cited there are three only that definitely refer to suits worn on Sundays in Lent: of *white* at Westminster Abbey (1388), of *white* at the London church of St. Stephen Coleman Street (1466), and of *red* at Magdalen College in Oxford (1495), in each case seemingly with three chasubles. At Exeter in 1506 they had a *purple* chasuble only for Sundays in Advent and Lent.

There is also about a score of entries in which possible Sunday suits occur, including either (1) sets of three chasubles, or (2) for three ministers, but with dalmatics or tunicles for the deacon and subdeacon.

The following are examples of sets of three chasubles, most of which, it will be seen, are white in colour and definitely assigned to Lent.

In 1384–5 the royal chapel of Windsor had a suit of white cloth for

masses of Saints. During Passiontide the preface was that of Holy Cross. At Westminster the Lenten preface was said on Sundays and week-days alike till Passion Sunday: and during Passiontide till Maundy Thursday that of Holy Cross. In the ferial masses an additional orison was always said after the post-communions, termed the *super populum*: but this was not used in any rite on the Sundays or at masses of Saints. The same prayer was also said at ferial evensongs, except on Saturdays. The memorial for the penitents was said also at ferial evensongs and mattins.

Another difference between the Sunday and week-day Lenten services is seen in the custom of reciting one of the seven penitential psalms (in order) after the psalm *Miserere mei* (which is said at the ferial *preces*) at all the ferial hours throughout Lent, except at Sext: for then is said *Deus misereatur nostri* in place of *Miserere*. All these *preces* and prayers are said *in prostratione sine nota.*

[1] E.g. York Minster, 1519: 'the amendynge of the Dalmatykes for the Advent and Septuagesima' (*York Fabric Rolls*, 268). In spite of the rules, no set of three chasubles occurs in the Sarum inventory of c. 1220, nor in any of the 16th century Lincoln inventories: and suits with tunicles for Advent and Lent are frequently found. So that the First Prayerbook of Edward VI in ordering tunicles all the year round, only crystallized into a rule what was the general practice of that date.

Lent containing three chasubles, etc. 'but of little value,' and another apparently new Lenten suit, also with three chasubles, given by the duke of Norfolk (after 1397).

In 1388 they had at Westminster Abbey:

(i) a cope with three chasubles and two tunicles of a suit, of murrey colour;

(ii) three chasubles, also of murrey, with nine copes of the same suit, of which four were feeble;

(iii) a chasuble, etc. and all the apparatus for the altar, of white cloth called tartaryn, assigned for chapter mass on Sundays in Advent and Lent *quando de dominica agitur*; also

(iv) a cope and three chasubles of the like white tartaryn assigned for high mass on the said Sundays *quando de dominica agitur*.

In 1396 the White Monks of Meaux Abbey in Holderness had three white chasubles of fustian with their stoles and fanons, which must have been for use during Advent or from Septuagesima onwards through Lent, or both.

Evidently for the same times was the vestment of white satin, which included three chasubles, etc. among the confiscated goods of Thomas duke of Gloucester at Pleshy Castle in 1397; and possibly the three white silk chasubles at St. Paul's in 1402.

In 1431 the London church of St. Peter Cheap had 'iij cheseples of borde alisaundre for feriall daies of oon suit' with their stoles and fanons, and four other 'vestyments of white of oone suyte for Lente' with the like adjuncts.

In 1442 the Black Canons of Selborne possessed three white chasubles for Lent, the gift of a donor, and apparently therefore a set.

In 1453 King's College at Cambridge had among other Lenten stuff 'iij chesibles of bustian th'orfrez of raised riban of thread,' with three albes, etc. 'accordyng to the same.' And before 1462 All Souls' College at Oxford had three white vestments for Lent, but these again may have been for three altars. The same may perhaps be claimed for the 'iij symple vestements of whyte bustian' with their orfreys of red velvet which the London church of St. Christopher le Stocks had in 1483 and 1488 'to serve in the Lenton season.'

The three chasubles at Westminster Abbey in 1388 figure in the Suppression inventory of about 1540 under the heading 'Lent Stuffs' as 'iij chezabulls of whyte one sute and a cope.'

The cases in which vestments for three ministers occur are: at Warwick College in 1407, where they had a whole suit of *white* for Lent, with three albes, amices, girdles, etc. but only one chasuble and no tunicles; at Lincoln Minster in 1536, where the black vestments include a chasuble, two tunicles, etc. of *yellow* silk for Lent, but the high altar frontals were *white and red*; the White Friars of Ludlow, who had in 1539 'a chesabel and ij decones of *whyte* nedell work for Lent'; St. Stephen's chapel at Westminster (about 1540), which had a suit of *white* bustian for priest, deacon and subdeacon in Lent; among the Lenten stuff in the royal wardrobe in 1547 were a 'preist Deacon and Subdeacon of *white* Damaske with redd crosses,' and the London church of St. Dunstan in the East in 1550 had four Lent vestments of *white* bustian or linen, three of which appear to be a suit; at York Minster (temp. E. VI) they had a *blue* vestment with two dalmatics for Lent; and at St. Paul's in 1552 a vestment of *red* silk for Lent with two tunicles.

Concerning these vestments that were other than white, mention must first be made of the two sets of murrey chasubles at Westminster in 1388. They can hardly have been for Sundays in Lent, since for those days and Sundays in Advent *white* suits were specially provided, and it can only be supposed that they were worn from Septuagesima to Lent.

The Magdalen College use of red may be a conservative retention of the colour prescribed by the rules, instead of falling in line with the use of white which was yearly becoming more and more general on fast days, and even spreading gradually to Sundays.

The same may be suggested for the Lincoln yellow (black), the York blue, and the St. Paul's red, each being used in a great minster and not a parish church.

The set of three red chasubles and three red dalmatics for Lent in 1453 at King's College in Cambridge was perhaps for three clerks to sing the Passion in on Palm Sunday, especially since the white suit was complete in itself.

It may be noted that at Cobham College in 1479 the altar of Our Lady had a white Lent vestment of silk, probably for Sundays, and a white Lent vestment which was cotidian.

It seems therefore reasonable to conclude, from the clear balance of evidence in their favour, that white vestments were worn in Lent not only on the ferial or week days, but later on in a certain number of cases on the Sundays as well.

In all quires, however, and in the larger parish churches, high mass

was sung daily; so that the existence of three chasubles of a suit does not of necessity mean that they were used on the Sundays in Lent.

As regards the vestments in Passiontide the universal colour seems to have been *red*, both in practice and according to the rules. The inventories give the following:

1506. Exeter Cathedral Church.
1 casula cum 2 tuniculis de *rubio* satino deserviens a Passione Domini usque ad Pascha. Oliver, 337.

1539. Peterborough Abbey.
27 *red* albes (that is, with red apparels) for Passion week. Gunton, 59.

The Palm Sunday procession is noteworthy because the Blessed Sacrament was carried in it. This practice was introduced by Lanfranc and spread over Normandy. He brought it to England when he became archbishop of Canterbury, and his decrees for the Order of St. Benet direct the shrine containing the Eucharist to be carried by two priests in albes. The custom gradually spread all over England. At St. Alban's abbey the shrine was carried by a monk vested in a white chasuble.[1]

The canopy carried over the Host in the Procession is seldom specially referred to in the inventories.[2]

1552. Moulsford, Berks.
A canabe for palmesondaye of *grene & Red* satene of burgyes wyth A sylke frynge. Money, *Ch. Goods of Berks.*, 29.

At the station before the Rood 'the priest drawith up the vayle before the Rode and falleth down to the grownd with al the people, and saith thrice, *Ave, Rex noster*.'[3] Sometimes a special cloth was used for this purpose, the usual Lenten veil having been untied and taken away.

1315–6. Canterbury, Christchurch Priory.
Pannus *niger* cum albis leonibus pro festo palmarum. Legg and Hope, 75.

1485. Southwark, St. Margaret.
a steyned Clothe of Jerusalem for Palme sonday. *British Magazine*, xxxiii. 181.

1498. Will of William Bawston.
I bequethe to the chyrche of Bullwyk [Northants] a coverlet of *rede* and *yalowe* to be born before the crosse on Palme Sondaye and to lye before the hyghe awter every principall feste. *Arch. Jour.* lxx. 292.

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[1] *Gesta Abbatum Mon. S. Albani* (R.S. 28. 4), i. 191–2. [2] See also pp. 106, 107, *post*.
[3] *Dives and Pauper*, f. xv (verso), cap. iv. on 1st Commandment. Cnf. Becon, *Early Works* (Parker Soc.), 116.

1529. Long Melford, Suffolk.
An old Coverlet of Linen and Woollen which serves to pluck before the Cross on Palm Sunday. Parker, 81.

1534. Stoke-by-Clare College, Suffolk.
a nother [*lynyn* clothe brathered w^t^ garters] of the same werke for palme sonday at gloria laus. ij clothes of *Rede* and *grene* bawdkyn of ij bredes w^t^ curteyn Rynges ocupyed on palme sonday. . . . ij other [curteyns] of tawnny sarsnet for the prophete on palme sonday. MS. C.C.C. 108, p. 204.

Concerning the banners borne in the Passiontide processions the following items can be quoted out of many:

c. 1510. Norwich, St. Peter Mancroft.
ij baner cloithis paynted w^t^ droipis of rede And the passione of Cristes armes & grene wrethis . . . *thei serve for passion sonday &c.* *Norfolk Archaeology*, xiv. 222.

1547–8. Wingham College, Kent.
ij banners for Passion Sondaye. *The Sacristy*, i. 376; and *Arch. Cant.* xiv. 310.

The Palm Sunday colour of course was *red*, but the following are the only entries that have been noted in the inventories:

c. 1257. Durham Cathedral Church.
Capella Nicholai (de Farnham) episcopi.
Una casula de *rubeo* samette cum largis orariis et multis magnis lapidibus preciosis, in qua celebratur in Die Palmarum. *Wills & Inventories*, i. 5.

c. 1540. Westminster Abbey.
A Cope a chezabull, ij tunycles with iij albys withoute stolles and phanams of *crymsyn* bawdekyn . . . serving for *Palme Sonday* and Sherthursdaye and Seynt Andrew's Day.
A cope and iij chezabulls of *purpull satten* servyng for Good Fryday (&) ffor *Palme Sonday*. *Trans. Lond. & Middx. Arch. Soc.* iv. 329, 332.

The use at Westminster of three chasubles in Passiontide, as well as of a chasuble and two tunicles, is of interest after what has been said above as to the use of three white chasubles during the rest of Lent.

On Maundy Thursday they had at Westminster a striped tunicle for the reader at the Maundy.

1388. Westminster Abbey.
una tunica *stragulata* per se *de pluribus coloribus* pro lectione ad collationem tempore mandati in die Cene Domini. *Archaeologia*, lii. 266.

The Good Friday colour was undoubtedly *red* all over England. Most of the inventory entries give red or purple, but at Exeter the rule orders black after the solemn orisons, but purple before. In four cases

white occurs, namely at Meaux, an abbey of White Monks, at an Exeter church in 1552, at Cheswardine in Shropshire in 1554, and at Bodmin in Cornwall so late as 1566 (8 Eliz.).

The red frontals for the altar at Christ's College in Cambridge are noteworthy in view of the usual custom of stripping the altar bare.

1396. Meaux Abbey, Yorks.
Casula una de *albo* serico pro die Parascevae cum 2 stolis et 3 manipulis.
Chronica de Melsa (R.S. 43), iii. lxxxi.

1432. London, St. Mary at Hill.
a olde vestement of *red* selk lyned with yelew for good friday. Littlehales, 27.

1432. Bristol, St. Nicholas.
j *rede* chysypull for gode fryday. *Trans. S.P.E.S.* vi. 43.

1466. London, St. Stephen Coleman Street.
j *purpyll* chesebyll for gode fryday. *Archaeologia*, l. 38.

1485. Southwark, St. Margaret.
A chesebull of *Rede* for good fryday. *British Mag.* xxxiii. 15.

1506. Exeter Cathedral Church.
1 casula de *nigro* serico pro Die Paraschive cum 1 orfry quasi rubii coloris cum crucifixo pendente in viridi cruce, ex dono Johannis de Grandissono. Oliver, 344.

1509. Cambridge, Christ's College.
Among the gifts of the foundress, the lady Margaret Beaufort:
a Vestment of sarcenet *rede* for good ffrydaye orfreid with Rubyn with thenparor.
ij paire of awter clothes of *rede* sarcenett with crosses of rede sarcenett for good ffridaye.[1]
Proc. Camb. Antiqn. Soc. ix. 359, 360.

1517 & 1523. Reading, St. Lawrence.
A *Red* Chesible w^t^ narrow crosse and all apparell for good ffriday. Kerry, 105.

1529. Long Melford, Suffolk.
A Cope of *Red* Silk for Good Friday with the Vestment of the same. Parker, 80.

1536. Lincoln Minster.
A chesable w^t^ two tunacles of *Rede* for good fryday. *Archaeologia*, liii. 27.

1537 and 1548. Bishop's Stortford.
A *rede* vestment for good fryday. Glasscock, 126, 129.

[1] This provision of altar frontals for Good Friday is unique, for according to all rules in Western Europe from the eighth century onwards the altars were stripped on Maundy Thursday evening and so remained till before the first mass of Easter.

c. 1540. Westminster Abbey.
A cope and iij chezabulls of *purpull* satten servyng for Good Fryday (&) ffor Palme Sonday.
iij copes of old *purpull* satten servyng for Good Frydaye [under ' Red Coopes '].
Trans. Lond. & Middx. Arch. Soc. iv. 332.

1542. London, St. Stephen Coleman Street.
a vestement *purpull* silke for good frydaye. *Archaeologia*, l. 46.

1548. Westminster, St. Margaret.
A vestment of *purpyll* satten, beynge for Good Fryday. Walcott, 69.

1552. Exeter, St. Mary Michell.
Single Vestments. Item a pare of *whyte* lynnen for Good Friday.
Alcuin Club Collns. xx. 54.

1552. Calais, St. Mary.
one Vestement of *reed* satten w^t^ a crosse of grene velvet usen upon goode Friday.
Archaeologia, liii. 385.

c. 1552. York Minster.
One vestment of changeable taffety for Good Friday. *York Fabric Rolls*, 311.

1554 (apparently). Cheswardine, Salop.
Md that theese be vestimentes remaynynge in the Church at this present. Inprimis vi for the hole yere & j *whyt* for good friday.
Shropshire Parish Docts. 53.

1555. London, St. Dunstan in the East.
A vestment of *red* for good ffridaye with stole and fannell.
Dearmer, *Parson's Handbook*, 543.

1566 (8 Eliz.) Bodmin, Cornwall.
One *whyte* vestment of satyn & more toe copes used on good friday.
Maclean, *History of Trigg Minor*, i. 341.

For Easter Even the following items are found :

c. 1270. Peterborough Abbey. Gifts of Abbot Robert Sutton.
Pro capa annua quae debetur de subsacrista ad fontem benedicendum in vigilia Paschae, et alba quae debetur de eodem quolibet anno et cereum paschale benedicendum.
Sparke, 141.

c. 1540. Westminster Abbey.
A tunycle of *red* satten for the Skons berar on Easter Evyn.
ij other tunycles of divers collo^rs^ oon to hallowe the Pascall and the other for hym that beryth the Dragon on Easter Evyn.
ij *grene* copes of bawdkyn servyng for the Vigyll of Easter and Pentecost.
Trans. Lond. and Middx. Arch. Soc. iv. 332, 334.

1546. Durham Cathedral Church.
a tunycle of *white* damask for the Pascall. *Invs. of Church Goods*, 137.

The following may also have been for use on Easter Even in the procession for the blessing of the New Fire:

1513. Chapel of John de Veer earl of Oxford.
ij coopys of crymsyn velvett enbrodered w^t^ Iron to stryke fyre. *Archaeologia*, lxvi. 341.

For Eastertide no entries as to the vestments and altar hangings have been noted in either wills[1] or inventories, but it may safely be assumed that on the Queen of Festivals every church would use its best ornaments of whatever colour they were, and this was also in accordance with the later rules.

Except at Salisbury, it was a common custom to affix a small banner to the processional cross, called a cross cloth, at Easter and other great festivals, in addition to using banners in the modern sense. The colour was *green* in a majority of cases: out of sixty-nine cross cloths in the inventories made in 1552 in Buckinghamshire, Hertfordshire, Bedfordshire, Huntingdonshire, and Surrey, no less than forty-six were green. Here are some earlier examples[2]:

1402. London, St. Paul's Cathedral Church.
Duo vexilla processionalia pro tempore Paschae de panno *viridis* coloris auripictae . . . et unum aliud vexillum . . . *viridis* coloris.
Unum vexillum de serico *viridis* coloris pro magna Cruce tempore pascali cum ymaginibus petri et pauli auripictis in eodem. *Archaeologia*, l. 505, 516.

1470. London, St. Margaret Pattens.
ij crosse banners of *grene* silke that on of theym beten with the resurreccion.
Arch. Jour. xlii. 319.

1546. London, St. Peter Cornhill.
a crosse banner for the crosse in Ester tyme for processions of *grene* sarcenett of the coronation of our Lady assumption. *The Antiquary*, xxxiij. 282.

Sometimes the cross itself used at Easter was green too:

c. 1510. Norwich, St. Peter Mancroft.
a *grene* crosse with iiij Evangelistes gilte for Ester morow in the resurrection.
Norfolk Archaeology, xiv. 227.

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[1] The following item may perhaps refer to a white vestment for Easter:
1533. Will of W. Tithe.
To the church of Norborrow [Northborough, Northants] oon *white* sarceynett vestement, price xxvjs. viijd. & ytt to be delyvered by the feast of Estur. *Arch. Jour.* lxx. 382.

[2] Others have already been noted amongst the Lenten stuff.

On the Ascension Day the best vestments were also worn, but for Ascensiontide *white* was universal. The parishioners of Thame in Oxfordshire in 1448 chose for themselves, however, a suit of green and black for Holy Thursday and Trinity Sunday, and for the feast of Pentecost a suit of blue :

> A sute off *grene* and *Black*, w^{t} White hundys and Chapletys of gold and Egylles of the Same, that ys to say
> A cope w^{t} all the apparell for prest Deken & Subdekyn w^{t} a clothe to keep hem to syrve for holy thorsday and Trynyte Sonday.
> A sute of *blew* imbrowyd w^{t} gold w^{t} Antlopp & byrdes of gold the Orffrayes w^{t} crocknys and sterres of gold. That ys to say ij copes w^{t} all the Apparell ffor Prest Dekyn and Subdekyn . . . the which by assent off the Parysh syrvyth for Witsonday.
>
> Lee, 30.

As regards other Whitsunday items, in 1329 abbot John Wygmore gave to his abbey of Gloucester, among other vestments, one

> de *viridi* samyt cum volucribus deauratis pro festo Pentecostes quam propriis manibus texuit et fecit. *Hist. Mon. S. Petri Glouc.* (R.S. 33), i. 45.

While in 1368 John Graunson bishop of Exeter bequeathed to his cathedral church, *inter alia* :

> Vestimenta pro diebus Epiphanie, Pentecostes, et Apostolorum Petri et Pauli, viz. Casulam, tunicam et dalmaticam cum una capa de *pannis rubeis et aureis* qui vocatur de Nakta. *Trans. Exeter Dioc. Arch. Soc.* i. 85.

The Westminster Suppression inventory also has :

> ij *grene* copes of bawdkyn servyng for the Vigyll of Easter and Pentecost.
>
> *Trans. Lond. and Middx. Arch. Soc.* iv. 334.

For Trinity Sunday, Sarum enjoined *red*, and Westminster *red*, *yellow*, or *bluish-green* (*glaucus*). In the fourteenth century Wells had *red*, but at Exeter bishop Graunson directs that 'if they have any beautiful *green* vestment with copes, tunicles, and dalmatics in sufficient number for so great a feast, let it be used on Trinity Sunday : otherwise let them wear altogether *white* or glistening (*candida*).' Later in the fourteenth century the Salisbury *Ordinale* at C.C.C. Oxford enjoins most solemn vestments of mixed colours, and the like rule is found at Pleshy College, where the colour was immaterial.

The only entries in inventories, etc. other than the Thame order of

black and green quoted above, relating to the colour for Trinity Sunday or for motive masses of the Holy Trinity, are these :

1517. Arundel College.
Item an olde *rede* vestiment of cloth of gold . . . conteynyng iij albis (unde ij occupantur cum alijs vestimentis) iij amysis/ iij fanons/ ij stoolis/ a chesible lacke/ ij tunicles of dyverse/ an albe an amyse and a mantell of a colett/ ij copys of the Sewte of the mantell . . . *whiche vestimentis servyth for the commemoration of the Trinite* w^{t} an autercloth steynyd with dyverse ymages and a fruntell of old cloth of gold with a tewell.
Archaeologia, lxi. 90.

c. 1540. Westminster, St. Stephen's Chapel.
iij copis of course *blew* bawdkyn for the trinetie.
iij garmentes w^{t} albes vestiment deacon & subdeacon w^{t} all thynges belongyng to them of the same suete. *Trans. Lond. & Middx. Arch. Soc.* iv. 368.

1546–7. London, Chapel Royal. (Funeral of King Henry VIII.)
On Sunday morning, the 13th day of February, at the high altar of the chappel where the corps remained, there were three solemn masses by bishops *in pontificalibus* in sundry suits, The first, of our Lady, in *white* : the second, of the Trinity in *blew* : the third, of *Requiem* by the right reverend the bishop of Winchester, in *black*.
MS. Herald's College, T. ii. quoted in Strype, *Eccles. Memorials*, vi. 276.

In the medieval rites there were special masses for vigils of Saints' days, in which definite reference was made to the coming festival ; hence, in some places they had special vestments for these fast-day masses. For example :

1388. Westminster Abbey.
De Frontellis. Sextum *viride* cum aurifragijs deputatum vigilijs principalibus.
Archaeologia, lii. 229.

1440. Somerby, Lincs. (*ex dono* Sir Thomas Cumberworth).
A vestment of *white* demyt for lenten and vigils, etc. Peacock, 182.

1506. Exeter Cathedral Church.
j casula per se de *purpureo* serico propter vigiliam Apostolorum absque alio apparatu.
Oliver, 337.

c. 1540. Westminster Abbey.
The *Vigyll* ffrontal of grene cadas.
ij *grene* copes of bawdkyn servying for the Vigyll of Easter and Pentecost.
Trans. Lond. and Middx. Arch. Soc. iv. 326, 334.

But as no such services are provided in the Book of Common Prayer, there is no reason at the present time for changing the colours because the day is marked as a vigil.

As regards festivals, other than what have already been dealt with, those of Our Lady take the first place; and as might be expected, they were almost universally kept in *white*, both by the rules and in practice.

From the eleventh century onwards it was customary to have every Saturday a full service of St. Mary, if the day were vacant. In the fourteenth century an additional commemoration came to be added, in churches not dedicated in honour of St. Mary, on Thursdays, of the Feast of the Place, *festum loci* (that is, a full service of the saint or mystery in whose honour the church was dedicate). From 1492 onwards the Sarum Pie provides for commemorations each week on the following days (if vacant):

Tuesday: *de festo loci.*
Thursday: *de S. Thoma Cantuar. Mart.*
Saturday: *de B.M.V.*

And in addition it had become general to have on Fridays a votive mass of the Holy Name, called the Jesus Mass, as well as a votive mass of the Holy Cross; and on Tuesdays it was usual to say a mass of *Salus Populi*, for the good estate of the parish or community.

The following entries are from the inventories and wills:

1. Commemoration of Our Lady.

1222. Sarum Cathedral Church.
Pannus unus de serico *albo* diaspero cum pannis ij. super . . . altaribus ejusdem generis in festivitate beatae Mariae.
Wordsworth, *Salisbury Processions and Ceremonies*, 173.

1245. London, St. Paul's Cathedral Church.
Casula qua deservitur in feriis ad altare beatae Mariae est de *dyaspero* cum vili aurifrigio.
Tunica et dalmatica de dyaspero *albo* veteris, quibus deservitur ad altare beatae Mariae.
Archaeologia, l. 484, 486.

1297. Belchamp St. Paul, Essex.
aliud vestimentum beatae Virginis cum paruris stola et manipula factis de quodam panno rome stragulato cum casula de *rubeo* syndone. *Visitations*, etc. 38.

c. 1320 (?). Peterborough Abbey. (Gift of abbot Godfrey.)
de *albo* serico j casulam cum iij tunicis optime brudatis, cum ymagine gloriosissimae virginis Mariae et rosis de aurifragio tensellatis quas assignavit festis dictae virginis Mariae. Sparke, 168.

1345. Lichfield Cathedral Church.
Tres cape de *albo* samito pro commemoracione beate Marie virginis.
Trans. Derbysh. Arch. & N.H. Soc. iv. 116.

1384–5. Windsor College.
unum vestimentum *album* bonum de panno adaurato pro principalibus festis beatae Mariae cum casula, etc.
unum vestimentum *album* de camoca pro commemoratione Beatae Mariae, et tres capae ejusdem coloris, etc.
una casula, etc. (colour not given) pro missis quotidianis beatae Mariae.
Dugdale, *Mon. Angl.* vi. 1363.

1388. Westminster Abbey.
Casula est una cum duabus tunicis *albi* coloris de panno aureo cum una capa *alba* assignata pro commemoratione beate Marie. *Archaeologia*, lii. 277.

1389. Salisbury Cathedral Church. Altar of St. Thomas.
vestimentum *album* pro commemoracionibus beate Marie.
Wordsworth, *Salisbury Processions, etc.* 299.

Late 14th cent. Norwich, St. Peter Mancroft.
Unum vestimentum de panno *albo* pro uno capellano pro commemoratione beate Marie virginis. *Norfolk Archaeology*, xiv. 235.

1396. Meaux Abbey, Yorks.
Vestimentum unum *album* pro diebus sabbatorum, cum duabus tunicis. [That is, at the weekly commemoration of Our Lady.] *Chronica de Melsa* (R.S. 43) iii. lxxxi.

1402. London, St. Paul's Cathedral Church.
Item j pannus aureus *albi* coloris . . . deputatus pro frontali summi altaris in festis beatae Mariae, cum j parura longa pro eodem altari. *Archaeologia*, l. 508.

1407. Warwick College.
A vestiment of *white* fustian for oure lady masse, which hathe an aube. an amyte. a chesible. a. stole. a fanon and a girdel. P.R.O. *Chartulary of Warwick*, f. cciij.

1440. Somerby, Lincs.
One vestment of *white* silke with a read orferay of cloth of gold, etc. for the feastes of o^{r} Ladie or for her virgins as far as for theere doble ffeastes y^{t} should be in white.
Peacock, 182.

1448. Thame, Oxon.
A frontell of *blew and grene* baudkyn w^{t} floures of white and Rede, etc (with 2 ridles of *Blew*) to syrve for the v. dayes off our lady. Lee, 30.

1450–1. Windsor College.
Pro emendacione unius chesyple de *rubeo et albo* pro missa beate marie virginis ij.d.
Treasurers' Accts. xv. 34. 44.

1458. Will of Sir Thomas Chaworth.
Among gifts to Laund priory, Leicestershire:
An holl vestemente of *white* damask with iij copes of *white* damask . . . for to serve on our Lady dayes in lovyng and worshippyng of her. *Test. Ebor.* ii. 279.

1463. Will of John Baret of Bury St. Edmunds.

I wille y^{t} on the day of myn intirment be songge a messe of prikked song at Seynt Marie auter in wurshippe of oure lady . . . the wiche messe of oure Lady I wille the Seynt Marie preest kepe in a *whith* vestement wiche is redy made ageyn y^{t} tyme, bought and payd fore, with a remembraunce of my armys and my reson therto, Grace me goberne, and I wele have anothir vestement made of whit busteyn and my clot of gold to go therto. For what day God fortune y^{t} I desese y^{t} day eche wyke in the year I wille Seynt Marie preest sey or do seye a messe of oure lady at Seynt Marie auter in the seyd vestement. *Bury Wills & Invs.* 17, 18.

1479. Cobham College, Kent.

Among the *vestimenta cotidiana*:

Vestimentum integrum *album* pro commemoratione sanctae Marie. Thorpe, *Reg. Roff.* 240.

1495. Oxford, Magdalen College.

Duo vestimenta, unum de *albo*, et unum de *nigro* tweke, pro quotidianis missis Beatae Mariae et Requiem. Harl. MS. 4240, f. 7*b*.

1495–1517. Canterbury, Christchurch Priory (*Temp.* Thomas Goldstone, prior).

Et ad honorem virginis Marie in solempni commemoracione ejusdem quando celebratur de ea Casulam. cum duabus tunicis. ac totidem Cappis. *albi coloris* de le Damaske devote ac satis laudabiliter disposuit. Legg and Hope, 124.

1498. Will of Robert Calverley.

[Bequests to Calverley church:] ij sewtes of vestimentes, one of *qwhite* for the festes of our Lady. *Test. Ebor.* ii. 157–8.

1506. Cambridge, King's College.

a Chesible of course *white* w^{t} ij tunicles iij albes iij amyses w^{t} parowes stolys and phanons accordyng for the same and v (iiij *written over*) Coopes of the same warke and a nother course *white* Coope w^{t} an orfray embrowderd and ij Curteyns w^{t} ij auter clothes for the hie auter the which be worne in the Commemoracion of our Lady.

a vestment off *whyte* bostyon for ow^{r} Lady masse off the gyfft off m̃ John Sawser sum tyme conducte preyst. [*Added*] MS. Inventory.

1506. Exeter Cathedral Church.

1 casula cum 2 tuniculis de *albo* damasco pro commemoratione beatae Mariae.

3 albae cum paruris *albis*, 3 amictis, 2 stolae, et 2 fanones pro commemoratione sanctae Mariae. Oliver, 337, 340.

1508. Will of Martin Collins, treasurer of York Minster.

Lego sectam [*albi*] *coloris* ad deserviendum summo altari in ecclesia cathedrali in festis Beate Marie virginis. *Test. Ebor.* ii. 278.

c. 1510. Cambridge, Pembroke Hall.

Due curtine stragulate *albe* pro summo altari pro festis beate marie. MS. Inventory.

1517. Arundel College.

a *whit* playn auterclothe with fruntell and towell for the Commemoration of Our Lady with iij old *whit* copys perteynyng to the same and a hoole *whit* vestiment for a preest.

Archaeologia, lxi. 92.

1521–2. Winchester College.

vestimentum de *rubeo* Velveto cum toto apparatu pro Sacerdote cum Aurifrigio de panno aureo operatur in dorso casule cum imagine crucifixi et ij angelis et in summitate casula habet imaginem spiritus sancti in albo serico. Ex dono magistri Michel Cleve quondam Custodis Collegij [1487–1501] et habet in campo angelos ex damaske flowrys. Pro missa beate Marie.

j vestimentum de *albo* bustian cum Aurifrigio de viridi serico operatur cum auro et in campo cum battis pro missa beate Marie. MS. Inventory.

1524. Will of Robert Wodlace.

xls . . . to the church of Eryth toward a vestment for oure lady of *white*.

Test. Cant. W. Kent, 24.

1528. Will of Joan Cappe of Greenwich.

Overplus of estate for to by a sewth of *white* vestments for to serve in the hyght feasts of Or Lady and the armes of John Capp and Jone for to be imbroderyd apon the sewth.

Test. Cant. W. Kent, 32.

1534. Will of Richard Burchard of Canterbury.

To the parish church of [Monks'] Horton. £8 to buy a vestment & a cope of *white* damask for the church & to be worn at the feasts of Our Lady & other needful times.

Test. Cant. East Kent, 225.

1538. Salisbury, Grey Friars.

A sute of *white* for our Lady. *Wilts Arch. & N.H. Mag.* xii. 362.

c. 1540–50. Lynn, St. Margaret. St. Leonard's Chapel.

A vestment of *white* damask for the ffeast of Our Lady. Taylor, *Antiqs. of King's Lynn*, 120.

Temp. Henry VIII. Durham Cathedral Church.

'The ornaments (of the High Altar) for the principall feast which was the assumption of our Lady were all of *white* damaske all besett with pearle and pretious stones which made the ornaments more rich and gorgeous to behould.'

Rites of Durham (Surtees Soc. 107), 7.

The exceptions to the use of white for feasts or commemorations of Our Lady are rather curious: such as the red chasuble found at Belchamp St. Paul, and the red velvet vestment at Winchester. The Thame use of blue and green has been shown to be merely local. The

red and white chasuble mentioned in the Windsor accounts for 1450–1 was perhaps white with a red orfrey like that at Somerby.

2. Masses of *Festum loci.* The colour in each case seems normally dependent on the class of saint commemorated: apostles or martyrs in red, confessors in blue or yellow, and so on.

c. 1310. Durham Cathedral Church (SS. Cuthbert and Mary).
Capella Antonii episcopi.
(Vestimentum) de uno panno *indici coloris* cum quo celebratur de Sancto Cuthberto in ferijs; et iiij cape de eodem. *Wills and Invs.* 13.

1345. Lichfield Cathedral Church (SS. Mary and Chad).
j capam de *rubeo* samito et due tunice de taffata palleata ex transverso pro com memoratione beate marie et sancti Cedde. *Trans. Derbysh. Arch. & N.H. Soc.* iv. 115.

1388. Westminster Abbey (St. Peter: but the weekly commemoration of *festum loci* was of SS. Peter and Paul).
Albae *rubee* . . . quarum tres de *rubio et viridi* . . . pro commemoratione apostolorum. *Archaeologia*, lii. 254.

1479. Cobham College (St. Mary Magdalene).
Vestimentum *album* pro commemoratione sancte Marie Magdalene. Thorpe, *Reg. Roff.* 240.

1481. Finchale Priory (St. John Baptist).
j vestimentum, viz. j casula. j alba valde debilis *rubei coloris* cum stola et manipulo ejusdem secte pro commemoratione Sancti Johannis baptiste. *Trans. Durham & Northumb. Arch. Soc.* iv. 136.

1506. Exeter Cathedral Church (St. Peter: but the weekly commemoration of *festum loci* was *Apostolorum Petri et Pauli* according to the Ordinale).
j casula cum duobus tunicis et paruris pro presbitero *de viridi et rubeo velvete checky*, pro commemoratione apostolorum Petri et Pauli. Oliver, 337.

1517. Arundel College (Holy Trinity).
Item an olde *rede* vestiment of cloth of gold . . . conteyning, &c. &c. whiche vestimentis servyth for the commemoration of the Trinite. . . . *Archaeologia*, lxj. 90.

1536. Ouston Priory, Leics. (SS. Mary and Andrew).
a vestment for the commemoration of our Lady and St. Andrewe. Nichols, *Hist. of Leicestershire*, j. cxxxvij.

Temp. Henry VIII. London, College of St. Martin le Grand.
A sute of vestmenttes *yelowe* bawdekyn for seynt Martyns commemoration. Westminster Abbey MS. 9487.

c. 1540. Westminster Abbey.
A cope of *red* taffata a chezabelle, ij tunycles, etc. . . . ffor the Apostelles consuetts.
Trans. Lond. & Middx. Arch. Soc. iv. 331.

3. The weekly commemoration of St. Thomas of Canterbury.

1391–1411. Canterbury, Christchurch Priory (*temp.* Thomas Chillenden, prior).
unum vestimentum *rubeum* de attaby cum ij capis quinque albis stolis et manipulis ad deserviend. quando servicium fit de sancto Thoma. Legg and Hope, 106.

1503. Canterbury, Christchurch Priory.
Martyrdom altar:
Unum vestimentum de velveto *purpurei coloris* brudatum . . . cum alba, etc. . . . ad usum altaris sancti Thome martiris pro missa in ferijs tertijs et pro sacerdotibus honestis et discretis ibidem celebraturis. Legg and Hope, 130, 131.

4. Jesus Mass.

Towards the end of the fifteenth century two other new feasts came into general use, that of the Holy Name, and that of the Transfiguration. During this century a great devotion to the holy name Jesus sprang up in England. All over the country gilds of the Holy Name, or Jesus Gilds, were formed, and a Jesus mass, or mass of the Holy Name, became general throughout England on Fridays. In the evening they used to sing an imitation of the *Salve Regina*, called Jesus *Salve* or anthem, after compline.[1]

The following entries show that the colour for Jesus mass was *red*, so most probably this was the colour for the feast of the Holy Name:

1465. Derby, All Saints.
A chesable of *Rede* y^{t} the syng Ihc masse In. Cox and Hope, 158.

1495. Will of Cecily duchess of York.
A vestyment of *crymeson* satten for Jhus masse. *Wills from Doctors' Commons*, 3.

1529. Long Melford, Suffolk.
A vestment of *Red* Sarsnet, the gift of Miriam Court, belonging to Jesus altar.
A *red* vestment with green in the midst, the gift of Sir Thomas Turret, priest . . . belonging to Jesus's altar. Parker, 80.

1504. Cambridge, St. Mary the Great.
An olde vestament of *Rede* for Jhesus Messe in Ecclesia. Foster, 6.

1541. Will of Raynold Lewknor of Faversham.
A Vestment of *Red* Damask unto Jesus Altar for the maintaining of Jesus Mass.
Test. Cant. East Kent, 127.

[1] *Trans. S.P.E.S.* v. 163 *sq.*

In 1468 Dean Thomas Heywode founded in the cathedral church of Lichfield a chantry in honour of the Holy Name of Jesus and of St. Anne, with a daily cursal mass, and on Fridays a solemn Jesus mass and then one of Requiem, to which he gave three suits of vestments : a good one with its apparels, '*Rubium de crymsyn velvet*' ; a second suit of *blue* silk ; and a third of *black* for mass of requiem on Fridays, *cum nota decantanda*, 'cum verbo Jhu in pluribus partibus et vicibus conscriptum' with the albes and apparels, etc. Also four *ornamenta* for the altar, one of blue, and three 'de steynet Warke.' In 1481 he added a suit of white velvet *in honorem Jhesu*, and to the vicars who served the altar he gave various ornaments, including three chasubles, one of green baudekyn for ferial days, another of green silk with gold stars, and a third 'de Wolstyd blue' with a red orfrey.[1]

For the feast of the Transfiguration no information is available.

5. Mass of *Salus populi* (with the collect *Deus qui caritatis*). For this only two items have been noted :

1506. Exeter Cathedral Church.
j casula de *blodio* serico cum ij tuniculis pro missa *salus Populi.* Oliver, 337.

1531 or 1532. Eton College.
Syngle vestymentes for prestes :
ij of *Ryd* w^t^ lyons and byrdes of gold the crosse blew w^t^ braunchys of gold. *Added in margin* : 'won at saynt cateryn ys alter the other for *salus populi.*' MS. Inventory.

The use of red for feasts of apostles, evangelists, and martyrs seems practically to be universal. The inventories contribute a number of examples, as well as some interesting variations :

1245. London, St. Paul's Cathedral Church.
Tunica *virgulata croceo et rubeo* quibus deservitur in festis Apostolorum.
Archaeologia, l. 486.

1315–6. Canterbury, Christchurch Priory.
Pro martyribus. Casule iij. Tunice ij. Dalmatice ij. Mantelle ij. *rubee.*
Legg and Hope, 61.

1368. Will of John Graunson bishop of Exeter.
Lego eciam eidem Ecclesiae (i.e. Exeter) vestimenta pro diebus Epiphanie, Pentecostes, et Apostolorum Petri et Pauli, viz. Casulam tunicam et dalmaticam cum una capa *de pannis rubeis et aureis* qui vocatur de Nakta. *Trans. Exeter Dioc. Arch. Soc.* i. 85.

[1] *Archaeologia*, lii. 629, 633.

1440. Somerby, Lincs.
A vestment of *read* Woosted for Martyrs. Peacock, 182.

1448. Thame, Oxon.
A chesebyll the grond *rede* sylk w^{t} aube, etc. to syrve for Mydsomer day and other dayes of Apostles. Lee, 31.

1503. Reading, St. Lawrence.
a *Red* Chesible w^{t} narrow Crosse of warks & all apparell for good ffriday & ffests of m^{a}rtyrs. Kerry, 105 with 113 (notes 20, 21).

1506. Exeter Cathedral Church.
1 casula cum duobus tuniculis de *rubio* panno aureo cum pavonibus blodiis in circulis, pro Martiribus.
3 albe cum paruris *de panno aureo* cum volucribus et bestiis pro commemoratione beati Petri et Martirum, cum 1 stola, 1 fanone ejusdem panni, ac 1 stola cum signis ac M et W coronatis et 2 veteribus *rubeis* fanonibus. Oliver, 337, 340.

1506. Cambridge, King's College.
A suet of *red* in the which is vj Coopes [callyd pygges brayyns *written over*] j Chesible ij tunycles w^{t} stoolys and albes accordyng w^{t} blew orfrayes and ij tunycles for Childern w^{t} ther albes amyses & albas and amyses for Childern [*sic*] of the same, *the which is wont to be ocupied in the fest of ony apostell.*
ij auter clothes of the same for the hie auter and ij auter clothes for eche of the lowe auters w^{t} ij Curteyns of red.
an hangyng over the auter of the same. MS. Inventory.

1538. Worcester, Black Friars.
A *red* cope for Marters. *The Reliquary*, xx. 29.

c. 1540. Westminster Abbey.
A chezabull ij tunycles with iij albys ij stollyes and iij phanams all garrnysshed with perlys which serve for the ij ffeasts of Saynte Peter.
A Cope a chezabull, ij tunycles, etc. of *crymsyn* bawdekyn . . . servyng for Palme Sonday and Sherthursdaye and Seynt Andrew's Day.
iij copys of *purpille* bawdekyn with grene and whyte cheynys, etc. the orpheus of blewe velvett . . . with ij tunycles and a chezabull . . . servyng for Seynt Laurence day.
A cope a chezabull ij tunycles etc. of *red and blewe* bawdekyn . . . servyng for Seynt Albonys day.
xxviij copes of nedyll work for Lammas Day of the whiche xxviij^{ti} the grownd of v of them be all gold [under " *Red* coopes "].
an other albe of sylk with parells of *red* nedyll work etc. etc. servyng for the Chaunter at the feasts of Seynt Peter.
Trans. Lond. & Middx. Arch. Soc. iv. 329, 330, 331, 332, 335.

1547. Cambridge, St. John's College.
One vestiment with al y^{t} belongeth to the deacon and subdeacon of *Red* sylke for the

martirs festes wrought w^th^ Swans of gold, & flowrs grene yellow, & blew white, the crosse in the middes embroided w^th^ venis gold & Imagerie worke of Doctor Dais gift bishop of Chichester 1 Maij Anno 1547. St. John's Coll. Register, f. 40.

The feasts of Virgins not martyrs were kept in *white* like the feasts of Our Lady, but the White Monks of Meaux had *sky-blue*. Entries from inventories are but few :

1396. Meaux Abbey, Yorks.
Vestimentum unum *aerii coloris* pro virginibus. *Chronica de Melsa* (RS. 43), iii. lxxxi.

1440. Somerby, Lincs.
Ex dono Sir Thomas Cumberworth.
3 Westmentes one of *white* Worstede for lentyn & virgines. Peacock, 184.

1506. Exeter Cathedral Church.
1 casula cum 2 tuniculis de *albo* damasco pro virginibus sine regimine chori. Oliver, 337.

c. 1510. Cambridge, Pembroke Hall.
Apparatus Sacerdotis de *albo* fustion pro virginibus. MS. Register.

Certain feasts of apostles and evangelists rarely have the usual *red*, according to the colour rules : they are St. John at Christmastide, St. Peter's Chair, and St. John before the Latin Gate. The inventories give the following :

c. 1540. Westminster Abbey.
A chezabull ij tunycles ix copys, etc. of bawdkyn . . . servyng for Cathedra Sancti Petri.
iiij copys a chezabull ij tunycles v albys of *yellowe* servyng for the feaste of Seynt John Porte Latyn. *Trans. Lond. & Middx. Arch. Soc.* iv. 330, 331.

On St. Mark's day was the greater Litany, the Roman equivalent of the Gallican Rogations : in the middle ages both were generally adopted by the Church in the West. The following item seems to be intended for the procession on this day :

1557. Lincoln Cathedral Church.
One cope usyd to be worne off St. Markes day *payned with whyte redde and blak* silk, with a good orphrey. *Archaeologia*, liii. 75.

The use of parti-coloured, paned, and striped vestments suggests that the many examples of such, as depicted in illuminations and painted glass, and described in inventories, were for feasts of apostles, virgin martyrs, and All Saints' Day, etc. Bishop Graunson's bequest of red

and gold was of course for the chief feast of his church at Exeter, and it is interesting to note that in 1506 this was still being kept in vestments of green and red checkered velvet.

It is recorded that on the occasion of the visit of King Richard III to York on 29th August, 1483, 'in festo decollacionis Sancti Johannis Baptiste,' the dean and canons and all the ministers of the church received him 'in capis sericis *blodii coloris* ad hostium Ecclesie occidentale.'[1]

The colours for Confessors, both in the rules and the inventories, are *yellow*, *green*, *blue*, and *brown*, and the rules often give a choice of two or even all three colours. At Pleshy College, for instance, they were to use yellow vestments if they had them, otherwise violet or blue for all days of confessors outside Eastertide. The Lichfield rule enjoins vestments, etc. *varii coloris*, whatever that may mean, which were also to be used for All Saints' Day and the Nativity of St. John Baptist. In 1389 a great suit of *red* vestments of cloth of gold of Cyprus was given to Westminster Abbey by King Richard II 'singulis diebus solempnibus et festivis in honorem Dei et prefati gloriosi Confessoris (St. Edward)'[2]; but so splendid a gift must rather have had reference to St. Edward as King and quasi-patron, as well as a great saint of the abbey church where his day ranked among the eight principal feasts.[3] An unique instance of green for feasts of doctors occurs at Pembroke Hall, Cambridge.

The following entries as to the colours for Confessors are to be found in the inventories; the anomalous black vestment at Somerby was also for masses of requiem, and reminiscent of the times when confessors were commemorated only by a mass for the repose of their souls; black was also used at Westminster for St. Benet:

1245. London, St. Paul's Cathedral Church.
Duae tunicae de *viridi* sameto quibus deservitur in festis confessorum.
Archaeologia, li. 486.

1315–6. Canterbury, Christchurch Priory.
Pro Confessoribus. Casule iij. Tunica j. Dalmatica j. et Mantelle ij de *viridi*.
Pannus .j. *de viridi* et alius pannus *de croceo* ad magnum altare in xl[a] pro confessoribus.
Legg and Hope, 61, 76.

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[1] *York Fabric Rolls*, 211.
[2] See the full text in *Archaeologia*, lii. 280.
[3] Thompson, *Customary of . . St. Augustine, Canterbury, and St. Peter, Westminster*, (H.B.S. 1904), ij. 77.

English Liturgical Colours

1388. Westminster Abbey.

Una casula cum duabus tunicis *stragulate* quasi de una secta pro commemoratione sancti Edwardi.

Una capa casula cum duabus tunicis de *nigro* panno de Samyt pro commemoratione sancti Benedicti assignate. *Archaeologia*, lii. 266, 277.

1389. Salisbury Cathedral Church. Altar of St. Thomas.

Vestimentum *glauci* coloris pro Confessoribus.

Wordsworth, *Salisbury Processions etc.* 299.

1440. Somerby, Lincs.

A vestment of *Black* wosted, etc. to sing in of requiem or of Confessours. Peacock, 182.

1481. Finchale Priory.

j casula *blodei coloris* stragulata. cum stola et manipulo ejusdem secte et alba cum paruris *purpurei coloris* cum stellis intextis pro commemoracione sancti cuthberti.

j casula alba stola et manipulus *viridis coloris et chekard* pro commemoracione sancti benedicti. *Trans. Durham and Northumb. Arch. Soc.* iv. 136.

1485. Southwark, St. Margaret, Surrey.

a chesebull of *Blew* felwett with a Red Crosse of Baudekyn for synt Nicolas ys day.

British Magazine, xxxiii. 15.

1506. Exeter Cathedral Church.

1 fronta etc. *glaucii et diversi coloris* pro festis Confessorum.

1 frontella ejusdem sectae cum tuello annexo.

1 casula cum duobus tuniculis *glaucii coloris* sine albis, amictis, stolis, et fanulis, pro festis Confessorum novem lectionum cum regimine chori.

1 casula per se *glaucii coloris* cum duabus tuniculis planis de serico ejusdem coloris pro confessoribus sine regimine chori. Oliver, 326, 337.

c. 1510. Norwich, St. Peter Mancroft.

A cope for the boy that is the bushope *paned yelow & blew.*

An other of *grene* baudkyn for the busshope.

A vestment single of *chekker worke* velvet *grene & yelow* for the prest to syng in uppon sent nycholas day.

A complet vestment for my lord [that is, the boy bishop] & ij of his bois of syngle sarsnet chekker worke. *Norfolk Archaeology*, xiv. 202, 206.

c. 1510. Cambridge, Pembroke Hall.

Due curtine *virides* pro festis Doctorum. MS. Register.

1517. Arundel College.

a *grene* auterclothe of gold of lukes for confessours uppon doubill fest dayes with a fruntell and a tewel to the same.

to the same pertynyng a hoole vestiment for a preest diacon and subdiacon. with all the apparell Also iij copys of the same sewte and a principall cope of rough *grene* velvet.

a *grene* autercloth for confessours uppon festes of ix lessions with a fruntell and a tewell to the same with vestimentes to the same for preest diacon and subdiacon with all the apparell with ij playn *grene* copys and other ij *grene* copys of werke for cotidians.
Archaeologia, lxi. 91.

c. 1540. Westminster Abbey.
ij copys a chezabull, ij tunycles, etc. of *blewe* bawdekyn . . . whiche serve ffor som confessors in three copys.
A chezabull, etc. of *blew* satten with halfmonys and starys servyng for the Utas of Seynt Edward.
A cope a chezabull ij tunycles etc. *strakyd with yellowe and red* etc. servyng for seynt Edwards consuets [i.e. his weekly commemoration].
On cope a chezabull etc. of darke chaungeable *grene* bawdkyn with blewe orpheus servynge for saynt Benets consuets.
Under '*Blewe and grene Coopes:*'
iiij Copes of Turkey satten . . . servyng for seynt Edwards translacion.
iij other copes on of them *yellow* caddas . . . ij other of *russet* satten . . . whiche iij coopes serve at Highe Masse for the fyrst iij dayes within the utas of seynt Edwards translacion.
A long list of 'Albys of *blewe* and other collors servyng for confessors.' The apparels are of '*blew*,' '*tawny*,' '*grene*,' '*bryght grene*,' and '*crane collord*.' Among them are:
'viij other albys with parells of bawdekyn and nedyll worke togethe[r] of dyvers collo[r]s serveynge only for Saynte Dunstans daye.'
a nother payr (of Curtteyns) of *grene* sarsenet for Seynt Edwards dayes.
Trans. Lond. & Middx. Arch. Soc. iv. 331, 333, 337, 338, 342.

The following entries refer to feasts and commemorations of holy women:

1339. Ottery St. Mary College Statutes.
xvij. Item, statuimus quod in crastino sancti Jacobi apostoli fiat solempnissima missa de Sancta Anna matre beate Marie . . . in vestimentis *candidis*, cum incenso et alijs solempnitatibus. Dalton, *Coll. Ch. of Ottery St. Mary*, 144.

1479. Cobham College.
Vestimentum *album* pro commemoratione sanctae Mariae Magdalenae.
Thorpe, *Reg. Roff.* 240.

c. 1540. Westminster Abbey.
A cope and a chezabull. ij tunycles, etc. of fyne *grene* bawdekyn . . . servyng for Mary Maudeleyn's day. *Trans. Lond. & Middx. Arch. Soc.* iv. 330.

For the Nativity of St. John Baptist the colour was *white* at Westminster, Exeter, and according to the fourteenth century Salisbury ordinal. At Wells it was *blue* (*indicus*) and at Lichfield *varius*. At Pleshy college the most solemn *red* vestments were to be worn on St.

John's day, but during the octave *violet* or *blue*. *Red* seems also to have been the colour at St. Paul's, to which church Dan Roger Waltham, canon, left by his will in 1328 a vestment consisting of a cope and a chasuble of red samite with dalmatic and tunicle of ray or striped silk to be used on his obit and on the feasts of Holy Cross, St. John Baptist, and St. Lawrence.[1] In the St. Paul's inventory of 1402 these are entered as :

ij Tuniculae et j Casula et j Capa de dono domini Rogeri de Waltham quondam canonici hujus ecclesiae de panno serico *rubei coloris*. *Archaeologia*, l. 504.

For both the feasts of St. Michael the almost universal colour seems to have been *white*, with the further alternative at Exeter of *candidus* or glistening, and at Pleshy of the best and most solemn vestments. At Wells in practice *blue and white* were used, and at Westminster on Michaelmas day *blue*, but *red* at York, and perhaps at Canterbury also, as the following entries show :

c. 1540. Westminster Abbey.
Another (fronte) of *blewe* with angells for Mygelmas day.
iij copys of *blewe* Sarsenett a chezabull ij tunycles iij albys ij stolls and iij phanams all with Angells servyng for Myghelmas Day and one peyre of curteyns of *blewe* Sarcynett longyng to the same.
a nother payre of blewe sarcynett [curtains] for Myghelmas daye.
Trans. Lond. & Middx. Arch. Soc. iv. 326, 330, 342.

The only other inventory items are these :

1315–16. Canterbury, Christchurch Priory.
Par unum [tunicarum] pro festo Sancti Michaelis *diversi coloris*. Legg and Hope, 58.

1389. Salisbury Cathedral Church. Altar of St. Thomas.
vestimentum pro angelis coloris *albi* poudratum.
Wordsworth, *Salisbury Processions, etc.* 299.

At York Minster c. 1552 there was
a vestment with lions and flowers de luces for Michaelmas daye.
York Fabric Rolls, 311,

which seems to be same as one entered among the *Vestimenta Rubia* in 1500 :

una secta operata cum leonibus et floribus de luce de auro. *Ibid.* 233.

[1] *Hist. MSS. Commn. Report*, ix. Appx. i. 40.

It may be noted also that at the altar of St. Michael at Christchurch, Canterbury, in 1511 there were but four vestments : one *de panno aureo rubij coloris*, another of the same material with orfrays of white cloth of gold, a third of *blak saten*, and the fourth *de panno cerico purpurij coloris* : which looks as though Michaelmas were red at Canterbury.[1]

Holy Cross day, though falling in Eastertide, was *red* in all the English rules, and the few items in wills and inventories agree.

1301–2. Worcester Cathedral Church. Will of bishop Godfrey Giffard.

Item assigno altari sancti Crucis in maiori ecclesia cathedrali vestimentum quod habui de dono domine Mabelle Giffard abbatisse de Schaftebure sororis mee cum paruris sericis plenis scutis et cum stola et manipulo ejusdem secte et unam casulam de *rubeo* samiti quam habui de dono dicti germani mei archiepiscopi.

Thomas, *Survey of the Cath. Ch. of Worcester*, appx. 78.

1328. London, St. Paul's Cathedral Church. Gift of Dan Roger Waltham, canon. 'unam capam chori et unam casulam . . . cum ymaginibus de auro et serico super samito rubeo brodiatis . . . et similiter unam tunicam cum dalmatica de panno serico subtili radiato,' to be used on anniversaries of his obit and on feasts of Holy Cross, St. John Baptist, and St. Lawrence. *Hist. MSS. Comm. Rep.* ix. Appx. j. 40.

c. 1540. Westminster Abbey.

A Cope and chezabull, etc. of *crymsyn* satten . . . servyng for Holly Rood Day.

Trans. Lond. & Middx. Arch. Soc. iv. 330.

In the middle of the fifteenth century there came into being a new feast, that of St. Raphael the Archangel. The chief promoter was Edmund Lacy bishop of Exeter, who in 1443 instituted it as a feast of nine lessons according to the Use of Salisbury as customarily celebrated in the province of Canterbury. In his deed dated September 22, 1443, establishing the feast, the bishop says :

In cujus commemoracionis sive festi predicti celebris memorie signum ad laudem finalem Dei et honorem septem spirituum ante Dei thronum astantium et specialiter prefati beati archangeli Raphaelis, unius eorum, ne oneris executio absque temporali propter hoc dato subsidio seculis post futuris transeat in oblivium et tanti principis obsequium, quod absit, incidat in occasione, quam plurima notabilia jocalia videlicet

duas casulas sive planetas presbyterales *rubei coloris* cum quatuor tunicis diaconalibus et subdiaconalibus et quatuor cappis ejusdem secte de melioribus vestibus aureis quarum vestium campus est velvet *rubei coloris* et opus de velvet super eo atque opus aureum super opere aureo contextum super totum Tussu nuncupatum :

atque unam aliam casulam sive planetam presbyteralem *blodii coloris* cum duabus

[1] Legg and Hope, 148.

tunicis pro diacono et subdiacono et tribus cappis ejusdem secte de nobili veste aurea cujus campus est saton *blodii coloris* aureo in eodem per totum context.

cum omnibus eorum plenis apparatibus, orariis, limbis, et ornamentis ad valorem quadringentarum librarum et ultra extendentia . . . .

nostris expensis et laboribus persequita ecclesie nostre cathedrali causis ex eisdem donavimus et assignavimus atque eadem manualiter decano et capitulo ibidem tradidimus et deliberavimus inibi ad usum ejusdem ecclesie nostre in perpetuum remansura.[1]

In the Exeter inventory of 1506 these splendid vestments are thus described in detail, but without any mention of their use on St. Raphael's day :

una casula de panno aureo *rubeo* tissiwe operata per circuitum albis poperdys heddys[2] les orfrey de opere acuali operato in dorso cum Trinitate[3] videlicet Patre Spiritu Sancto et Crucifixo ornata cum grosso peryll et aliis ymaginibus in eodem sic ornatis.

una alia casula ejusdem panni et operis per circuitum le orfray de opere acuali operatum cum Ascencione Domini cum rotulo super capud scriptum cum nigris literis Hic est Filius meus dilectus cum aliis ymaginibus ornatis cum grosso peryll.

iiij tuniculi ejusdem panni et operis operati cum diversis aliis ymaginibus et quatuor grossis peryll. vj fanones. ix amicti. vj albe cum paruris ejusdem panni sine peryll et ymagine.

iiij cape ejusdem panni quarum due operantur in pectorali cum poperdys heddys de peryll et omnes quatuor operate in le orfries cum diversis ymaginibus ornatis cum grosso peryll ex dono Edmundi Lacy.

una casula de *blodio* panno aurea operata per circuitum fimbrie in uno trayle aureo cum poperdys heddys albis le orfrey de opere acuali operatum cum Assumpcione beate Marie ac aliis diversis ymaginibus ornatis cum peryll.

ij tuniculi cum orfreis ij stolis iij fanonibus iij albis iij amictis ac paruris ejusdem panni et operis.

iij cape ejusdem panni et operis cum diversis ymaginibus ex dono Edmundi Lacy.[4]

Similar suits of red were given by the bishop to his former cathedral church of Hereford and to York Minster,[5] from which it seems as if he desired that the new feast should there be kept in red, and in either red or blue at his own church. For two other archangels, St. Michael and St. Gabriel, bishop Graunson prescribed white or candid vestments. If therefore Lacy really meant to have red or blue for St. Raphael,

[1] Wilkins, *Concilia*, iii. 538, 539, from Lacy's Register.

[2] 'poperdys heddys' are probably those usually described as 'shovellers' heads' which occur in the bishop's arms.

[3] The commissioners appointed by the Pope to report upon the service of St. Raphael describe it as 'in summe Trinitatis honorem.' Oliver, 102n.

[4] Oliver, 344, 345.

[5] Barnes, *Liber Pontificalis of Edmund Lacy*, vij, viij.

it is further evidence that Graunson did not succeed in impressing his Roman predilections on his cathedral church.

The following item may be further evidence of the colour for St. Michael at Exeter :

1506. Exeter Cathedral Church.
j fronta *rubii* coloris, etc. pro altare sancti Michaelis continens in longitudine ij virgas et in latitudine j virgam *duplicatam cum blodio bokeram.* Oliver, 327.

The feast of Corpus Christi, instituted in 1264, but not at all general until the middle of the fourteenth century, does not figure largely either in the rules or the inventories. According to Graunson's Ordinale for Exeter in 1337, in which it appears first as a new feast upsetting the old rubrics, its colour was *white and red* ; at Wells it was *red* ; and at Pleshy College *white* on both feast and octave.

Only three entries as to vestments appear in inventories, etc. :

1500. Bristol, All Saints.
To ij yeonge men for beryng off the ij *why t* Tunykylls [in the Corpus Christi procession], ii d. MS. Accounts.

c. 1540. Westminster Abbey.
iij Copys a chezabull ij tunycles, etc. of fyne bawdkyn and the orpherys being of blewe velvett with swanys and this letter A of perle of the gifte of Sir Thomas of Woodstock for Corpus Xpi day. *Trans. Lond. & Middx. Arch. Soc.* iv. 329.

1552. Canterbury, Eastbridge Hospital.
A vestment called Corpus Christi vestment with the apparell of *grene* saten with a crosse of red saten. *Arch. Cant.* viii. 125.

The Westminster item does not state the colour, but there can be little doubt of the identity of the vestments with a red suit which was given to the abbey in 1387 by Thomas duke of Gloucester and his wife Eleanor (*Alianora*) Bohun and is thus described in their deed of gift :

unum vestimentum panni deaurati optimi de Damasco campo *rubei coloris* continens unam casulam duas tunicas et tres capas cum aurifragiis nigri velvetti brudatis cum literis T et A et signis (=*cignis*, swans) de margaritarum perillis tres albas tres amictus cum paruris duas stolas et tres manipulos ejusdem panni deaurati cum Satyno candido linat̃. *Archaeologia*, lii. 284.

The only other Corpus Christi entries refer to the canopy held above the Blessed Sacrament when it was carried in procession. The following may suffice as examples, of which there are many :

1376. Cambridge, Corpus Christi College.
unus pannus cujus le caumb interius est *blodium* et infixum cum rosis de argento et le caumb exterius est *rubium* cum lyonibus de auro badride et cum bendis de blodio inserto cum flowrdelys et solet tegi capud sacerdotis portantis corpus christi in festo corporis christi. *Proc. Camb. Antiqn. Soc.* xvi. 109.

1397. Pleshy Castle. Chapel of Thomas duke of Gloucester.
un fiertu de drap *rouge* d'or ove frenge de blu soi pur le feste de Corpus Christi.
Arch. Jour. liv. 297.

1473. Sandwich, St. Mary.
A palle of *blewe* bawdekyn of Venise gold for Corpus Christi. Boys, *History of Sandwich*, 376.

1502. Will of Alice Sayer.
To the Church [of Newington next Sittingbourne] a canopy of *purple* velvet to bear over the Sacrament upon Palm Sunday and Corpus Christi day.
Test. Cant. East Kent, 234.

1529. Long Melford, Suffolk.
A Cloth of *Blue* Silk to bear over the Sacrament, with Chalices of gold embroidered thereon.
Parker, 83.

1546. London, St. Peter Cornhill.
A palle of *red* damaske for the sacrament upon Corpus xpi day fringed about w^{t} venise golde and red silke and iiij painted staves thereto belonging. *The Antiquary*, xxxiii. 312.

The feast of Relics was a sort of local All Saints' Day, on which were commemorated the saints of whom relics were preserved in the church. When the church had special and valuable relics of some particular saint, the colour appropriate to his class was used, at any rate for those who carried his shrine in the procession.

c. 1500. York Minster.
Among the *Vestimenta Viridia*:
Una casula pro festo Reliquiarum absque albis.
[The principal relics were those of St. William archbishop and confessor.]
York Fabric Rolls, 234.

1536. Minster Priory in Sheppey (Black Nuns).
Upon Relyke Sonday there were worren vij copes, whereof one of *blewe* velvet borderyd with sterrys of gold. *Arch. Cant.* vii. 305.

c. 1540. Westminster Abbey.
Another (front) of bawdekyn with greke letters for Relyk Sonday.
iiij copys a chezabull ij tunycles with v albys with oon stoll and iij phanams of bawdekyn haveyng in hit stryps of gold with greke letters servyng for Relyque Sonday.
Trans. Lond. & Middx. Arch. Soc. iv. 326, 330.

c. 1552. York Minster.

A cannopie of red and greene sattin, to be borne over St. William heade.
A riche vestment from the relique of baudkin.
Foure tunicles of *grene* damaske with St. William's armes [for] bearing the Shrine.
York Fabric Rolls, 311, 312.

The festival of All Saints does not seem to have had any special vestments, and no mention of it occurs in the rules for Sarum, Westminster, Salisbury, and Wells. At Lichfield they were *varius* in colour. The Exeter rule orders all colours to be used, especially *red* and *white*; the C.C.C. Oxon. Salisbury book also allows the most solemn mixed colours; and the Pleshy statutes the best and most solemn vestments of whatsoever colour they please.

No entries have yet been found in the wills and inventories.

A solitary example of special ornaments for the Ember Days has come to light:

1517. Arundel College.

a playn *whit* autercloth of Tartaryn with a rede crosse in the myddes with a fruntell and a tewell/ and a chesible an albe a fanon ij stollis an amsey for the Imber dayes.
Archaeologia, lxi. 92.

This apparently refers to the Ember Days in September and perhaps in Advent, since those in Lent would in any case be in white and most probably those in Whitsun week also.

The colour for funerals, obits, requiem mass, etc. was generally *black*, according to the rules. Wills and inventories tell the same story, but they also furnish a number of variants [1] which show that there was no such thing as uniformity. Thus at St. Paul's, besides black copes, they had a white suit with black apparels; perhaps for use, as at Sarum, for funerals of canons.[2]

Dan Roger Waltham, canon, left to St. Paul's in 1328 a suit of red to be used on his obit. Thomas Bek bishop of Lincoln in 1346, and John Graunson bishop of Exeter in 1368, both left vestments of purple

[1] It is necessary to be careful before assuming that the colours other than black or blue were for masses of *Requiem eternam*, for from the thirteenth century on there was a custom of saying other masses as well at funerals: commonly, (1) of Our Lady, (2) of the Holy Trinity, or of the Holy Spirit, and (3) of *Requiem*. This was in vogue in France also until the middle of the last century.

[2] The Salisbury *Custumarium* orders black for all masses for the dead, but one copy of the earlier Sarum Consuetudinary directs that at the funeral mass of a canon the priest, deacon, and subdeacon are to be vested 'cum casula et tunica et dalmatica *de serico alba*.' (Frere, i. 212.)

and violet for their obits, and William Wells bishop of Rochester in 1443, a suit of green and black. The abbey of Westminster in 1388 had a suit of green which was apparently used for the obits of Queen Eleanor of Castile. The white monks of Meaux in 1396 had a green suit for mortuaries on ferial days, as had the parish church of Cadington in 1458; and Henry Burton, clerk, left a green vestment to Orpington church in 1464. St. Mary's church at Scarborough had two suits for offices of the dead, one of black, the other of blue. They also had blue copes for singing the tracts on obits at Exeter, and funeral vestments of the same colour at Durham and York, and at Welwyn in 1541. The Salisbury inventory of 1536, among the *panni pro summo altari* has one of 'blue velvet with ymages of souls coming out of purgatory on All Souls' Day' which was probably used on November 2 or for requiem masses. With it may be compared the black vestment with men rising from their graves which belonged to the University chapel at Cambridge in 1562. A vestment of purple for obits was left to a Kentish church in 1527 by Sir Thomas Newsam.

The following entries are taken from the inventories, etc.:

1245. London, St. Paul's Cathedral Church.
Capae quatuor *de pilo nigro*; planae sunt, et deputantur ad obsequia mortuorum.
Vestimentum Gilberti episcopi [1163–1167–8] habet paruras de purpura fusca . . . ad officium mortuorum.
Vestimentum (i.e. a set) *de albo serico cum nigris paruris* deputatur ad mortuos.
Archaeologia, l. 447, 486, 488.

1291. York Minster.
Casula et alba cum duobus baudekins date per dominum regem.
Item vj° idus Julij misit dominus rex de Scocia per dominum Archiepiscopum ad ecclesiam Ebor. unam casulam *viridem* de baudekino cum quadam alba cujus parure erant de opere brudato cum amicto de eadem secta pro regina uxore sua defuncta.
York Fabric Rolls, 154.

1295. London, St. Paul's Cathedral Church.
Vestimentum *de albo* serico cum integris [? nigris] paruris deputatum ad mortuos.
Dugdale, *Hist. of St. Paul's*, 321.

1315–6. Canterbury, Christchurch Priory.
Casula *nigra* solempnis pro defunctis.
Pro defunctis, Casule ij. Mantelle ij. *nigre.* Legg and Hope, 52, 61.

c. 1326. St. Albans Abbey.
Item habetur aliud vestimentum pro officio mortuorum Hugonis abbatis de quo habetur una casula, dalmatica, tunica, et capa de *nigro* sandalio.
Amundesham, *Chronicles*, etc. (R.S. 28. 5), ii. 339.

1327. Exeter Cathedral Church.

3 cape, et casula, tunica et dalmatica, *purpurei coloris* de eadem ad utendum in Die Animarum (and on certain anniversaries). Oliver, 318.

1328. London, St. Paul's Cathedral Church.

Gift of Dan Roger Waltham canon:

'unam capam chori et unam casulam cum alba, amicta, stola et fanone, cum ymaginibus de auro et serico super *samito rubeo* brodiatis, et bene in omnibus apparatis, et similiter unam Tunicam cum Dalmatica de panno serico subtili radiato, ornatas circa oram manicharum cum platis argenteis deauratis et lapidibus insertis' to be used on anniversaries of his obit, and on feasts of Holy Cross, St. John Baptist, and St. Lawrence. *Hist. MSS. Comm. Rep.* ix, Appx. i. 40.

1346. Will of Thomas Bek bishop of Lincoln.

do et lego ecclesiae cathedrali Lincoln. vestimentum meum de *purpureo* velveto ad celebrandum pro mortuis in solempnibus exequiis, viz. capam, casulam cum duobus tuniculis. *Test. Ebor.* i. 24.

1350. Cambridge, Trinity Hall.

Among the gifts of the founder, William Bateman bishop of Norwich:

unum vestimentum *nigrum* integrum cum casula capa et dalmaticis pertinentibus pro exequijs mortuorum. Dale, *Warren's Book*, 48.

1355. Will of the lady Elizabeth Burgh, lady of Clare.

j vestiment de *noir* camoka *pur requiem* ove une chape et qantque au dit vestiment attient. Reg. Islip. f. 165*b*, and Nichols, *Royal Wills*, 31.

1368. Will of John Graunson bishop of Exeter.

Among his bequests to the cathedral church of Exeter:

casulam tunicam et dalmaticam cum capa de velveto *violacio* in exequiis meis et in obitu meo et aliorum insignium utendam. *Trans. Exeter Dioc. Arch. Soc.* i. 85.

1377. Gloucester, St. Peter's Abbey.

On death of abbot Thomas Horton it was ordained among other things concerning the keeping of his obit: quod missa pro eo in vestimento de velveto *blodio* cum lunulis et stellis aureis intextis quo ipse provideret celebretur.

Hist. Mon. S. Petri Glouc. (R.S. 33), i. 51.

1384–5. Windsor College.

Unum vestimentum *nigrum* pro vigiliis mortuorum, cum casula, etc. etc.

Dugdale, *Mon. Angl.* vi. 1363.

1388. Westminster Abbey.

Albe *viridis coloris* auro non brudate sunt septem cum armis anglie et hyspannye pro regina Alianora assignate quarum una cum stola et manipulo de secta.

Duo panni Serici *viridis coloris* similiter consuti cum armis anglie hyspannie et regina [*sic*] Alianore.

Una capa casula cum duabus tunicis *viridis coloris* cum armis anglie et hyspannie pro regina Alienora assignate.
[Apparently for obits of Queen Eleanor of Castile.]
Una casula de *nigro* Samyt cum duabus Tunicis de *nigro* Serico non ejusdem secte pro anniversarijs principalibus quondam assignata. *Archaeologia*, lii. 255, 269, 277, 278.

Late 14th cent. Norwich, St. Peter Mancroft.
unum vestimentum de *nigro* sendell pro defunctis pro uno Capellano.
Norfolk Archaeology, xiv. 235.

1396. Meaux Abbey.
Vestimentum *nigrum* de serico pro mortuariis solempnibus cum tribus capis et aliis pertinentiis.
Casula una de *viridi* sindone, cum tribus albis et amitis ejusdem sectae, pro mortuariis diebus ferialibus. *Chronica de Melsa* (R.S. 43), iii. lxxx, lxxxi.

1399–1400. Ripon Minster.
j casula de *nigro* fustian empta pro exequiis mortuorum diebus ferialibus, 22s.
Memorials of Ripon (Surtees Soc. 81), iii. 133.

1407. Warwick College.
An hole vestiment of *blac* for masse of requiem, etc.
Also an other vestiment *blak of cloth of gold* for requiem, etc.
P.R.O. *Chartulary*, f. ccij *b*.

c. 1420. Cambridge, Clare Hall.
vestimentum *nigrum* pro exequijs mortuorum pro presbitero diacono et subdiacono cum una capa et tabula et contratabula. MS. Register.

1434. Scarborough, St. Mary.
Unum vestimentum integrum *de blodio* pro exequiis mortuorum cum una capa ejusdem sectae.
Unum vestimentum *de nigro*, etc. pro exequiis mortuorum. *Archaeologia*, li. 66.

1436–7. Canterbury, Christchurch Priory.
In Sacrist's account:
pro *nigra* casula de novo facta pulverizata cum flourdelyzs pro exequiis mortuorum lxvjs. viijd. Legg and Hope, 120.

1440. Somerby, Lincs.
A vestment of *Black* wosted, etc. to sing in of requiem or of Confessours. Peacock, 182.

1443. Will of William Wells bishop of Rochester.
lego unum integrum apparatum vestimentum *de velveto viridi et nigro* continens unam casulam duos tuniculos duas capas cum amictubus stolis et aliis suis pertinentibus pro exequiis meis exequendis in eisdem. Reg. Stafford. f. 122*b*.

1448. London, St. Mary Elsing Spital.
j vestimentum *nigrum* pro mortuis cum ij capis et j capa de *black* velvet et casula serica.
Malcolm, *Londinium Redivivum*, i. 28.

1450–1. Windsor College.
Pro emendacione unius *blak* frounte pro summo altare pro le requiem masse xijd.
Treasurer's Acct. xv. 34, 44.

1458. Cadington, Beds.
aliud vestimentum de baudkyn *viridis coloris* pro defunctis. *Visitations, etc.* 98.

1464. Will of Henry Burton clerk.
Lego ecclesie parochiali de Orpyngton in Kancia ut parochiani ejusdem parochie pro anima mea et animabus omnium fidelium defunctorum specialiter exorent vestamentum meum de *viridi* baudekyn. *Test. Cant.* W. Kent, 57.

1466. London, St. Stephen Coleman Street.
ij hangynges for a bove and beneth of *blak* bokrame for mortuaris w^{t} a crucifix of mary and John w^{t} Jhus wryttyn in a wreth w^{t} ij curtyns and j frontell of the same sute wryttyn ther uppon ȝiste mori of the yefte of John crouton. *Archaeologia*, l. 40.

1470. London, St. Margaret Pattens.
a sengle vestement of *blak* worsted with a dekon for Mortuaryes. *Arch. Jour.* xlii. 316.

1475. High Wycombe, Bucks.
A Sewte of *Blacke* for requiem Mas. *Records of Bucks*, viii. 109.

1480. Lichfield Cathedral Church.
Among gifts of Dean Thomas Heywood to his chantry altar of Jesus and St. Anne:
Tercium vestimentum de *nigro* pro missa de Requiem . . . cum verbo jħu in pluribus partibus et vicibus conscriptum cum albis et paruris, etc. *Archaeologia*, lii. 629.

1486. Will of Thomas Bourchier archbishop of Canterbury and cardinal.
lego ecclesie parochiali de Haseley Lincolniensi diocesi duos pannos pro altari *de albo tartareo* pulverizatos cum garteris ad orandum pro anima mea et anima domini Johannis Collys quondam Rectoris ibidem.
do et lego Collegio animarum omnium fidelium defunctorum in Universitate Oxon. unam capsulam ij dalmaticas cum apparatu *de nigro velveto* . . . et iij capas ejusdem secta ad orandum pro anima mea, etc. *Arch. Cant.* xxiv. 250.

1494. Will of John Clopton.
I will that the *blacke* vestement and that longeth to decone and subdecone, that I have at home, be yovene to Melford Churche, to be kept for obit daies. Parker, 89.

1495. Oxford, St. Mary Magdalen College.
duo vestimenta unum *de albo* et unum *de nigro tewke*, pro quotidianis missis beate Marie et Requie. Harl. MS. 4240, f. 7*b*.

1494–5 and 1517. Canterbury, Christchurch Priory. Gifts of Prior Thomas Goldstone.
Ad funera eciam fratrum . . . duas casulas cum quatuor tunicis et duabus cappis de velveto et *nigri coloris*. Legg and Hope, 124.

1498. Bassingbourne, Cambs.
iiij other Syngler Vestymentes . . . the iiijth of *blakke* silk w^t a Rede Crosse w^t the arms of parson Caudry the giffar thereof in Red velewet and wyghte servyng for Masse of Requiem. *The East Anglian*, iv. 63.

1498. Will of Robert Calverley.
Bequest to Calverley church: [a suit] of *blake* for Requiem. *Test. Ebor.* iv. 158.

1500. Canterbury, St. Dunstan.
A sudary off *whytt* silke for mortuarys w^t a case coveryd w^t blewe sylk.
Gent. Mag. 1837, ii. 571.

1503, 1517, and 1523. Reading, St. Lawrence.
a cope of *black* worsted for obitts. Kerry, 104.

1506. Exeter Cathedral Church.
iiij capae sericae *blodii coloris* propter tractus in obitubus quasi unius sectae.
v capae de serico *nigro* pro Exequiis et Missis Animarum.
j casula *nigra* de Baudekyn cum tuniculis et orfreis de blodio panno aureo cum tribus albis cum toto apparatu pro omnibus obitubus ferialibus. Oliver, 336, 337.

1506. Cambridge, King's College.
a *blak* vestiment in the which Requiem Masse is song in dayly.
oon other [? *green*] vestement in the which Requiem Masse is song in [dayly *crossed out*] on holydayes. MS. Inventory.

1507. Cambridge, St. Mary the Great.
A sewte of vestementes of *blakke* worsted for Requiem. Foster, 12.

1510–11. Norwich Cathedral Church.
pro una virga et di. de la worsted *nigro* pro vestimento pro defunctis ad altare in Choro iiijs. vid. *Sacrist's Account Roll.*

c. 1510. Cambridge, Pembroke Hall.
unus integer apparatus sacerdotis de *subnigro* velveto cum scriptura in tergo. ꝓraye for the sowle of Phylippe and Elysabethe his wyfe.
duo panni unus pro scabello ante lectrinam tempore exequiarum cum armis domine fundatoris. MS. Register.

1518–19. High Wycombe, Bucks.
a *blak* sewte of vestmentes for masse of Requiem wyth wosted & lecters Ꝫ.
Records of Bucks, viii. 123.

1520–1. York Minster. Altar of St. Jerome.
j vestment de *nigro* worsett for requiem. *York Fabric Rolls*, 287.

1521–2. Winchester College.
j Vestimentum de *Blew* velvett cum toto apparatu pro Sacerdote cum Aurifrigio de panno Aureo cum imagine crucifixi . et cum angelis et imagine sancti spiritus de albo serico

in summitate casule et operatur in campo cum floribus de damaske de auro ex dono ejusdem [Master Michael Cleve, warden 1487–1501] pro missa requiei in diebus principalibus.-

j vestimentum de *nigro* velveto cum aurifrigio de velveto purpurei coloris pro missa Requiei in duplicibus festis.

j vestimentum de *Blewe* bawkyn cum toto apparatu pro Sacerdote diacono et subdiacono . . . ex dono magistri Walteri Tregof quondam Archipresbiteri oratorii sancte trinitatis de Barton in Insula Vect. [till 1440, archdn. of Cornwall 1436-44-5]. Ita quod singulo anno in Vigilia sancti Georgii martiris aut alia die sequente quo competencius fieri poterit cum obitu ipso die contingente speciali memoria habeatur . . . et istius vestimenti usus specialiter ipsius in missa de Requiem habeatur. Et est una capa ejusdem secte empta per Collegium.

j vestimentum de *nigro* saten et *viridi* saten *paynd* cum Aurifrigio de rubeo saten operatur cum glauco velveto pro missa requiei in duplicibus festis.

j vestimentum de *nigro* say pro missa Requiei cum aurifrigio de Rubeo say cum imagine domini in Sepulcro in dorso.

j vestimentum de Wursted cum aurifrigio de eadem secta et battis in campo pro missa Requiei. MS. Inventory.

1527. Will of Sir Thomas Newsam.

To be buried in the chapell of our lady in the parish church of Melton nexte Gravesend. I will myn executor shall putt my body in a cheste and uppon the cheste a coverlet of tapstrey werke, a pon that a vestyment of *purple* damask, a mass boke, a chaless, and a corporas. . . . Item I will that an honest preste syng masse and praye for my soull in the saide chapell w^t^ the foresaid chaless, vestyment, boke, and corporas.
Test. Cant. West Kent, 54.

1527. Derby, All Saints.

One *blak* vestemente for masse of requiem w^t^ one albe & Amise to the same. And to *blak* Rent tynacles. Cox and Hope, 171.

1530. Will of Thomas Roger rector.

To Stowting church, a vestment of *Black* to the value of 53*s.* 4*d.* for the mass of Requiem.
Test. Cant. East Kent, 328.

1532. Will of Nicholas Aston.

£3 6*s.* 8*d.* 'to bye w^t^ a *black* vestement w^t^ thapparel toserve w^t^in the said church [of East Farleigh] for Requiem masses at buryngs and obites.'
Test. Cant. West Kent, 25.

1533. Stratton, Cornwall.

for the occupyng of the *black* sute for requiem. *Archaeologia*, xlvi. 212.

c. 1535. Fountains Abbey.

j *blak* (vestment) for defunctes. *Memorials of Fountains*, i. 291.

1536. Woburn Abbey.

An old coope a vestment complete with deacon and subdeacon complete all of *blak* for masse of requiem. *Alcuin Club Collns.* vi. 40.

1536. Leiston Abbey.
a lyke sewt of *blak* steyned work for requiem lynen cloth.
Proc. Suff. Inst. of Archaeology, viii. 105.

1536. Blythborough Priory.
Item a vestiment of *blak* worsted w^t^ deacon and subdeacon to the same for Requiem masse.
Ibid. 101.

1536. Ouston Priory.
A coope *of variable color* wh. ys usyd sum tyme ffor the Masse of requyem.
A Requyem vestment ffor too ffests of *blak saye*. *Assoc. Societies' Reports*, x. 337.

1536. Salisbury Cathedral Church.
Among the *panni pro summo altari:*
a *blue* velvet with ymages of souls coming out of purgatory on All Souls' Day.
Dodsworth, 232.

1539. Ludlow, White Friars.
For requiem masse iij copys of *black* damaske. P.R.O. *Chapter House Bk.* A. 3/11.

c. 1540. Westminster Abbey.
A narowe front of *black* satten of bryges with byrds for Requiem masses.
Another of *blak* satten with scoutchyns for Abbottes Dyryges.
A cope of *black* damask with the orpheus of clothe of gold and in the hed of the cope a crownyd rosse brothered with a chezable two tunacles, etc. . . . servyng for Kyng Henry the VII^th^ wekely obytte.
A chezable ij tunacles of *black* ryght satten with ij stolles etc. to serve for the cotidyan masse of Requiem at the Highe Aulter.
A pair of Curtteyns of *black* for dyrges.
Trans. Lond. & Middx. Arch. Soc. iv. 326, 334, 342.

1541. Welwyn, Herts.
An other vestiment with the albe stoole fannon and parels of *blew* silk . . . called the Requiem Vestment. Chauncey, *Hist. of Herts*, ii. 32.

1545. Ottery St. Mary College.
a sute of *black* vestmentts for obitts. *Trans. Devon. Assoc.* xxxiv. 563.

1546. Durham Cathedral Church.
one suyte of *blake* satten of requiem priest, with foure copes, prest, deacon and subdeacon.
Invs. of Church Goods, 138.

1552. London, St. Paul's Cathedral Church.
Two coopes of *blacke* tisshew for requiem.
On coope of *blacke* velvett for requiem.
Two tunicles of *blacke* cloth of tisshewe for Requiem.
A faire vestment of *blacke* vellet for requiem w^t^ two tunicles to the same.
The Ecclesiologist, xvii. 200–202.

c. 1552. York Minster.
one cope of *black* clothe of goulde for obites.
Another vestment of *blew* with tunicles for funerall dayes.
York Fabric Rolls, 310, 312.

In 1562 Cambridge University Chapel still possessed (*inter alia*)
a *blak* vestment with images with the appertenants risyng oute of their groves [*sic*].
Stokes, *Chaplains and Chapel of the Univ. of Cambridge*, 66.

which was probably for masses of requiem.

The chapter-mass, *missa in capitulo*, or *missa capitularis*, was a mass sung before the high mass of the day, after the Chapter service that followed prime, at some altar other than the high altar. According to the account of the Rites of Durham, however, the chapter-mass there was said at the high altar[1]: but this statement is open to considerable suspicion, as it was not written down till the end of Elizabeth's reign, and the author's memory may easily have failed him in small details after that length of time.

Usually the chapter-mass was of *Requiem eternam*, for the departed members of the chapter. But at Salisbury and other cathedral or monastic churches, it was customary to replace it sometimes with a Sunday or a vigil mass, which normally would have been said as the high mass of the day, but had been displaced by some holy day mass falling on the same day; in order that the displaced mass might not be altogether omitted that year. The chapter was represented by a small number of that body, which varied in the different churches: at Exeter, at least eight canons (beside the ministers of the altar) were required to attend.

But the rubric dealing with masses *in capitulo* was ceremonial, and not general, and concerned only those who had bound themselves to sing such masses, as Clement Maydeston states: 'For the clerks of the colleges of Winchester and Oxford, who have taken oath to observe the use of Sarum in hours and masses, take no account of saying masses *in capitulo*, but always have mass of *Requiem eternam* for their chapter mass.'[2]

One reason for deferring a Sunday mass was because at Sarum, for example, they were not permitted by the statutes to sing the Sunday mass within octaves with ruling of the quire, and so had to defer the

[1] *Rites of Durham* (Surtees Soc. 107), 98.
[2] *Tracts of Cl. Maydeston*, H.B.S. 6.

Sunday mass, otherwise they would lose 6*s.* 8*d.* But this rule did not bind other churches: 'and so with a clear conscience we can have a memory of the Sunday *sub silentio* on the feasts of blessed Mary the Virgin, or of the dedication of the church, as on All Saints' day when it falls on a Sunday,' says Clement.

Probably in parish churches this was the general practice, as there was no chapter-mass to which a Sunday or Vigil mass, when displaced, could be deferred.

The following items refer to the chapter mass:

1245. London, St. Paul's Cathedral Church.
Casula de panno *purpureo* rotato contexto leonibus cum minutis rotis croceis deputatur ad missam capitularem. *Archaeologia*, l. 484.

1388. Westminster Abbey.
Item tres albe due stole et tres manipuli una casula *alba* . . . assignata . . . misse capituli dominicis diebus in adventu et in quadragesima *quando de dominica agitur*. *Archaeologia*, lii. 269–70.

1506. Exeter Cathedral Church.
1 casula cum 2 tuniculis, quondam *viridis coloris* modo *glaucii* ex dono Johannis Grandissono, pro missis capitularibus. Oliver, 337.

1536. Ouston Priory.
Two vestments ffor fferial ffests of Bawdkyn which ys used at ther chapter masse. *Assoc. Societies' Repts.* x. 337.

The herse cloths or palls used to cover the dead at funerals were usually black, but both wills and inventories disclose as great a diversity of colours as is to be found in the vestments worn at funerals.

Although the prebendal churches of St. Paul's seem to have had amongst them in 1297 a fair percentage of herse cloths (eight out of twenty)[1] it is curious that the 1458 inventories of the same churches do not include a single example. Indeed, owing to lack of documents, fourteenth and early fifteenth-century herse cloths are hard to come by, and the later fifteenth-century inventories supply the next examples, which thenceforth are more frequent.

In the case of only one of the St. Paul's churches is the colour given, at Navestock, which had 'j tapetum pro mortuis de *rubeo* sameto.' In most of the other cases the tapet is described as 'pro pauperibus mortuis' which looks as if it were used for the uncoffined poor.

The following entries down to the introduction of the first Prayer

[1] In seven other churches the *tapetum pro mortuis pauperibus* is entered as lacking (*deficit*).

Book will both furnish examples and illustrate the diversity of colour and ornament to be found in hersecloths :

c. 1400. London, St. Martin Ludgate.
un drap dor et deux de soy ove un pulluwe de soy pur mettre sur les corps quant ils sont portes a l'eglise. *Trans. S.P.E.S.* v. 126.

1418. Salisbury, Trinity Hospital.
unum pannum pro mortuis. *Wilts Arch. & N.H. Mag.* xxxvi. 381.

1450. Will of Sir Thomas Cumberworth.
To be bur. in north yle of the parych kyrke of Sommerby.
I will that my body ly still my mowth opyn vnhild xxiiii owrys and after laid on bere w^{t}owtyn a$\tilde{n}$ythyng ther opon to cover't bot a shert and a blak cloth w^{t} a white crosse of cloth of gold. Gibbons, *Early Lincoln Wills*, 174.

c. 1463. Bristol, St. Ewen.
j pall of *blacke* bokeramm with a crosse of lynynn whyght.
j coverlet of *greene* with fflowers [for] Myndes.
Atchley, *Some Bristol Inventories*, II, 12.

1457. Bristol, All Saints. Halleway Chantry.
an hers clothe Steynyd with lettres of golde with a Crosse Steyned of the Crewsefyyng of our Lorde ypowderyd in white Damaske werke.
Trans. B. & Glouc. Arch. Soc. xxiv. 108.

1466. London, St. Stephen Coleman Street.
A coveryng for a cors : Item j coveryng of *redde and grene* baudkyn frengyt w^{t} cokkes of golde. *Archaeologia*, l. 41.

1470. London, St. Margaret Pattens.
a *blake* cloth for mortuaryes
(*added :*) a valens of *Blacke* bokeram frynged w^{t} Cruell wryton w^{t} greate letters of Gold ꝺeiꝑe reſte . . . and xxiiij^{ti} smalle pendentez. *Arch. Jour.* xlii. 319, 320.

between 1470 & 1485. Bristol, All Saints.
Among the gifts of Alyce Chester.
consydering that non herseclothe was yn the Churche of eny Reputacyon yn valewe savyng only an herse cloth that Thomas holwey ordeynyd for h^{s} own Annyversary . . . sche hath gevyn an herse cloth of *blacke* wosted w^{t} lettyrs of Goold of 𝔍 & 𝔈 & 𝔄 & 𝔈 & a scryptur yn Goold. 𝔒rate pro animabus henrici 𝔈hester & 𝔄licie ꝺxoris eius & the cloth ys of lengyth [blank]. MS. Vestrybook, p. 141.
[In the additions to the inventory of 1469–70 is added to this : wyth a steynyd Cloth a Crosse wyse w^{t} a Crucyfyxe. *Ibid.* 331.]

1475. High Wycombe, Bucks.
a palle for the hersse of *Blacke* sylke.
(*added :*) a Cloth of *blac* worstede for the herse w^{t} a whyte Crosse impowderyd in v placis w^{t} the name of Ih$\tilde{c}$. *Records of Bucks*, viii. 110, 113.

1486. Will of William Norris.

My *red* cloth of Baudkyn [to] be laid upon my body in the Church of Ash and so there to remain, etc. with a herse and *black* cloth with two tapers thereupon set, to be light and burning in the time of saying divine service. *Test. Cant.* East Kent, 5.

1486. London, St. Margaret Pattens.

a *grene* silk cloth for to serve for the pulpitt and to ley uppon ded corsis of the parish w^t^ serpentes therin. *Arch. Jour.* xlii. 323.

Early 16th cent. ? St. Michael's Mount Priory, Cornwall.

ij pawles for herses oone of Bawdekyn w^t^ lyans of gold. the other of *Blewe* sey w^t^ crosses of lynen cloth for the same. *Jour. R. Inst. Cornwall*, xv. 323.

1503. High Wycombe, Bucks.

v valaunce to put abowte the herse w^t^ Requiem eternam. *Records of Bucks*, viii. 117.

1504. Will of William Place priest, of Bury.

I bequethe to the seid Fryer William a *blak* vestment and a *blak* clothe steynyd w^t^ an ymage of deth. And I wyll that the same cloth be set upon my hers in the day of my burying. *Bury Wills and Invs.* 10.

1504. Cambridge, St. Mary the Great.

a pawle of *blew* silk with byrdes & braunchis.
two olde pawles of *grene* silkes with byrdes wrought in the same.
a pawle of *blake* velvet with a Crosse of Rede velvet. Foster, 7.

c. 1510. Norwich, St. Peter Mancroft.

a pale of *blak* velvet w^t^ a crose of cloith of gold powdered with angellis.
Norfolk Archaeology, xiv. 193.

1510. Cambridge, St. Mary the Great.

a Coveryng of Tappestry werke for the herst.
a *grene* Coverlyght for the said herst. Foster, 13.

1523. Will of Dame Joan Thurecrosse of Kingston-on-Hull.

Also I will that my executours shall cause a bawdkyn or a pell of *blake velvett* to be maide to covere the herse with all in our Lady church, and theroppon I will have an ymage of the Blissid Trinitie wrought with golde, and a ded man lyeng before Hym in a wynding shete: and at the sides I will have iiij anggels wroughte with golde and nedill warke, with candilstikkes in ther hands, as thought they gave reverence to the Trinitie: and my name writtyn under the fette of the dede man, for a memoryal.
Test. Ebor. v. 172.

1527. Wing, Bucks.

a coverlett for the heyrsse, the coler *greane*. *Archaeologia*, xxxvi. 222.

1533. Boston, Gild of St. Mary.

a principall herse cloth of *red tyssew* with valance of blew velvett brotheryd with venys gold and ymages of the resurrexion frynged w^t^ silke and lyned w^t^ blew bukram.

an other hersecloth of *cloth of bawdkyn* with ymages of the assumpcion of our lady with lile pottes with valance of *blak* woorsted.
a herse cloth of *blak woorsted* with a crosse of white ffustian with this lettre M crowned at the iiij corners. Peacock, 207.

1536. Sawtre Abbey, Hunts (White Monks).
A herse cloth of blewe sylke with bests. *Archaeologia*, xliii. 240.

1540. Canterbury, Christchurch Priory.
one riche hersecloth of *black and white* gold baudekyn w^t^ a frynge of redde and grene silke and golde.
[Described in 1563 as: a herse clothe of *black* clothe of golde fringed wyth Venyse golde & silke.] Legg and Hope, 189, 211.

c. 1540. Westminster Abbey.
Herse Clothes:
A goodly large herse clothe of *tyssewe* the ground therof *black* with a white crosse of tyssew which came in at Kyng Henry the vij^th^ buryal.
A nother gret herse cloth of *black clothe of golde* with a white crosse of fyguryd golde.
a nother herse clothe of *black clothe of golde* with a crosse of gold of my lady Margarett's gyffte Countesse of Rychmond and Derby.
A large herse cloth of *black* velvet with a crosse of ffyguryd golde.
A nother herse clothe of *blacke* velvett unlyned withoute frynges and withoute a crosse of Quene Katheryns gyffte. *Trans. Lond. & Middx. Arch. Soc.* iv. 349.

After 1541. Durham Cathedral Church.
j pall of *blak* velvett. *Archaeologia*, xliii. 248.

1542. London, St. Stephen Coleman Street.
a herse clothe *blew* vellet enbroderid w^t^ pellicans.
a herse clothe *tawney* vellet for children. *Archaeologia*, l. 48.

1547. London, St. Peter West Cheap.
a herse cloth of *crymsen* velvett.
a *red* cloth w^t^ crosse keyes to cover graves. P.R.O. Exch. K.R., Ch. Gds. 4/31.

1547–8. Norwich, St. Peter Permountergate.
the best Bere clothe of cloth of *bawdkyn*, borded with blak velvet.
a bere cloth of *grene* silke with birdes.
a Bere Clothe of *redde* silke with birdes and braunches of sylver & goulde.
a Coverlet of *grene* motley for a beere. *Norfolk Archaeology*, v. 117.

1548. Fotheringhay College.
a faire hersecloth of *blak tyssew & black* velvet. P.R.O. Augm. Off. Misc. Bk. 145, f. 101*b*.

1548–9. St. Pancras, Middlesex.
a herse cloth of sattyn of brydges. *Old St. Pancras Parish Mag.* No. 35 (1892), 112.

? 4 Edw. VI. (1550). Bristol, St. Peter.
Item ther is the palle with the peters keyes. *All SS. Clifton Parish Mag.* (1900), 203.

From inventories of later date than 1549 not many examples of herse-cloths are forthcoming, except in the case of the Edwardian spoliation lists of 1552. These, however, differ surprisingly in the information they afford. Thus the Yorkshire lists do not contain a single herse-cloth, nor do those of Durham and Northumberland. Derbyshire had one among 83 churches, and Dorset but one among 266. Only a single example occurs in Bedfordshire, and two in Huntingdonshire. Eighteen are found among 126 Buckinghamshire churches and seven in 63 Berkshire churches; 20 in Herts out of 137; 23 in Surrey out of 136; and 19 out of a group of 65 Kentish churches, which is the highest proportion.

On the whole it looks as if herse-cloths were more usual in the home counties than in other parts of England; on the other hand it is difficult to explain why so many well-furnished churches did not have them, especially since they had not yet been confiscated or forbidden, and in some counties (for example Essex) even expressly retained. Some of the London churches had a rich herse cloth for adults and another of crimson for children.

In the following entries the items from the Edwardian inventories have been restricted to such as are otherwise than black in colour (of which there are many instances), or of an interesting character; where no colour is given in the inventory it has not been thought necessary to quote cases:

1552. West Lulworth, Dorset.
A hersse cloth of briges saten *red* and *blew*. *Trans. Dorset Field Club*, xxv. 206.

1552. Colne, Hunts.
one hearse cloth of *redde* and *black* satten brydges. *Alcuin Club Collns.* vii. 2.

1552. Somersham, Hunts.
a herse cloth of saye *whitte* and *blewe*. *Ibid.* 9.

1552. Fawley, Bucks.
on pawele of *yelow* silke. *Ibid.* ix. 28.

1552. Buckingham, Bucks.
iiij paules for beryalles wherof thone is *blew* velvyt/one other *grene* silke/thother two clothe and thred. *Ibid.* 39.

1552. Chalfont St. Giles, Bucks.
ij herse clothes of sylke one of them *rede*. *Ibid.* 47.

1552. Farnham Royal, Bucks.
a paule clothe of *gray* sylke. *Ibid.* 49.

1552. Amersham, Bucks.
a paule of *red* and *black* velvet. *Alcuin Club Collns.* ix. 51.

1552. Dunton, Bucks.
on coverled to cover the dead bodyes. *Ibid.* 81.

1552. Welford, Berks.
one cloth to lay apon the hersse of *black and redd.* Money, 41.

1552. St. Stephen's, St. Albans, Herts.
a hearse clothe of *redd* vellet bordred withe violet vellet & wrettine w^{t} letterrs of goold.
Cussans, 30.

1552. Elstree, Herts.
a hearse clothe of lynnon painted. *Ibid.* 34.

1552. Watford, Herts.
ij old pawlles of *Blewe* silke. *Ibid.* 42.

1552. Cheshunt, Herts.
An herse clothe of *purple* vellett w^{t} letters of golde. *Ibid.* 105.

1552. Send, Surrey.
ij herseclothes of *black* with white crossis. Daniel-Tyssen, 20.

1552. Guildford, Holy Trinity, Surrey.
an olde palle of silke *whight and blew.* *Ibid.* 28.

1552. Bermondsey, St. Mary Magdalen, Surrey.
ij herse clothys one of *blacke* velvyt with golde the other of *whyte* dammaske with a crosse of black velvyt. *Ibid.* 97.

1552. Clapham, Holy Trinity, Surrey.
one herse clothe of *white* damaske. *Ibid.* 44.

1552. Southwick, Hants.
an alter clothe of blacke satten of Bridges to laye on dede children at their buryall.
Trans. Hants Field Club, viii. 9.

1552. London, St. Helen Bishopsgate.
a herse clothe of tyssue brothered w^{t} purple velvet.
a litle herse clothe for children of *crymson* velvet w^{t} a border of black velvet.
P.R.O. Exch. K.R., Ch. Gds. 4/4.

1552. London, All Hallows Steyning.
an herse clothe of *blake* velvet and clothe of gold.
a lytell herse clothe of *crymson* velvet for children. *Ibid.* 4/18.

1552. Acrise, Kent.
a pall of *red* say. *Arch. Cant.* viii. 101.

1552. Bexley, Kent.
an old herse cloth of *tawney* silke.
on newe herse clothe of *blak* velvett embrothered with spled Egles of cloth of gold frenged with silke, and lyned with blew buckram. *Arch. Cant.* viii. 107.

1552. Bromley, Kent.
one herse clothe of *blake* satten of bridgs with one crosse of redd satten of bridgs. *Ibid.* 117.

1552. Canterbury, Our Lady of Northgate.
a herse cloth of *blewe* saten of bridgs. *Ibid.* 122.

1552. Canterbury, St. Paul.
a cloth of *redd* damaske to lay uppon corses and for weddyngs. *Ibid.* 124.

1552. Dartford, Kent.
one herse cloth imbrothered with venys gold half *red* half *blak* velvett. *Ibid.* 140.

1552. Eastwell, Kent.
a cloth to lay over the herse called a pall. *Ibid.* 144.

1552. Footscray, Kent.
a herse cloth of *red* satten a bridgs with a white crosse of the same.
on other old herse cloth of *whit* cruell braunched with tawney silke. *Ibid.* 156.

1552. Greenwich, Kent.
j herse cloth *of gold* with Sainct Georgs Crosses.
j olde herse cloth with armes imbrothered with Venys gold. *Ibid.* 160, 163.

1552. Winchester Cathedral Church.
ij *black* pawles j of velvet the other chamlat withe a red crosse. *Archaeologia*, xliii. 236.

1553. London, St. Mary at Hill.
a buring Clothe a *gould & blacke* velvet.
a buring Clothe of *blew* bodkin branched with gold.
a buring Clothe of ould *black* velvet with Katherins whelles & an ould buring Cloth for Chilldren with a Crucifix in the middest. Littlehales, 53.

1559. London, St. Christopher le Stocks.
j Herse Clothes of *clothe of golde.*
An olde Herse Clothe with a red cross
(described in 1561 as: A Hersse clothe of *clothe of gold* parte and olde velvet. An olde Hersse Cloth of olde sore worne silk). *Archaeologia*, xlv. 122, 123.

1565. Bristol, Holy Trinity alias Christchurch.
a pawlle of *grene & red* satyn.
A pawlle of *Rede* sylke, spangled with gowld. Atchley, *Some Bristol Inventories*, 22, 23.

1584. Canterbury, Christchurch Priory.

An heerse Clothe of *blacke* Caffay spanged with Golde having a whit Crose thorow the myddest. Legg and Hope, 240.

It may be noted that quite a fair number of medieval herseclothes are still in existence.[1] In London the following City Companies possess herseclothes, mostly of cloth of gold with red or purple velvet flaps along the sides and at the ends, embroidered with various subjects or devices and shields of arms: Brewers, Fishmongers, Ironmongers, Merchant Taylors (2), Sadlers, and Vintners. At Dunstable there is a perfect herseclothe of red cloth of gold with purple velvet flaps; at Sudbury St. Peter the so-called Alderman's pall of purple velvet; and at Norwich St. Gregory one of black velvet. The Universities of Oxford and Cambridge both possess magnificent herseclothes of cloth of gold, with a crimson velvet cross throughout worked with the arms and badges of King Henry VII. for whose obit they were probably made.

In some cases, instead of an ordinary herseclothe, a piece of material adorned with the arms of the deceased was used, as in the following:

1316. Chapel of Richard Kellawe bishop of Durham.

In die funeracionis ejus Thomas comes Lancastriae optulit super corpus ejusdem iij pannos *rubeos* cum armis ejusdem; de quibus facta sunt vestimenta illa in quibus celebratur quando Conventus est in Albis. *Wills and Inventories*, i. 21.

1369. Will of Sir Bartholomew Burghersh.

Also I will . . . that on the day of my funeral no other cover be laid on my body than that of *red* cendall, with the lion of my arms, with my helmet. (His arms were: *gules a lion rampant of gold with a forked tail.*) Nicholas, *Test. Vetusta*, 77.

Dame Maud de Say provided in her will in 1369 that 'her corpse should be carried to burial, covered only with a linnen clothe having a red cross thereon'[2]: but this does not appear to have been of armorial significance, as the same direction appears in the will of Sir Otes Graunson in 1358.[3] It is not uncommon to find a direction in wills that the testator's body be covered with a piece of cloth afterward to be cut up and distributed among the poor for clothing, such as these:

[1] Several churches, e.g. Glastonbury St. John, Exeter St. Petroc, and Littledean in Gloucs. possess herseclothes of post-pillage date made up of pieces of copes and other vestments.

[2] Nicholas, *Testamenta Vetusta*, 83.

[3] Dugdale, *Baronage*, ii. 18.

1397. Will of Reginald Taillour, *toukere*.

Item lego unum pannum integrum *burnetti coloris* ad ponendum super corpus meum ante sepulturam meam et statim post memoriam meam in fine mensis pauperibus erogandis. *Bristol Great Orphan Book of Wills*, fo. lxix.

1401. Will of John Borton.

Et volo quod ijdem executores mei tegere faciant corpus meum ad exequias et ad missam cum dimidio panno de Bernet qui quidem panum [*sic*] statim post sepulturam meam donetur et distribuatur quatuor pauperibus ut ipsi orent pro anima mea.

Ibid. fo. lxxxiiij.

Two instances of the colour used at the consecration of churches are available, one of *white* and the other *red*.

1352. Cambridge, Trinity Hall. Among the gifts of the founder, William Bateman bp. of Norwich:

unum vestimentum *album* quo consuevimus indui in consecracionibus ecclesiarum cum casula et dalmaticis, albis et amitis pertinentibus ac capa ejusdem secte & cum plata argentea asmelitate ad portandum in pectore cum capa. Dale, *Warren's Book*, 48.

1361. Simon Langham bishop of Ely and afterwards archbishop of Canterbury.

Nec silentio praetereundum est quod praedictus venerabilis pater noster et episcopus novam ecclesiam parochialem Sanctae Crucis ex parte aquilonari monasterii dedicavit et missam solempniter in ea celebravit. Post missae vero celebrationem, omnibus rite peractis, vestimentum cum omnibus ornamentis, in quo sacra misteria peregit, ecclesiae suae contulit: videlicet, unam casulam *rubeam* de velvet cum leonibus de perulis albis brudatam, cum duobus tunicis et unam capam cum tribus albis et duobus stolis, et fanonibus ex eadem secta. Warton, *Anglia Sacra*, j. 663.

The only example of the colour at ordinations and consecrations of bishops is this:

1327. Exeter Cathedral Church.

Una capa et casula in qua idem Dominus episcopus (John Graunson) consecratus fuit, cum tunica et dalmatica ejusdem, coloris *albi*. Oliver, 319.

This is not, however, an English instance, for John Graunson was consecrated 18th October, 1327, by cardinal Peter de Bez, at the Dominican church in Avignon.

From the actual practice of English churches, as shown by the evidence of inventories and wills and the like, it is now time to turn to another type of documentary evidence. In many of the greater churches a colour sequence was evolved and drawn up of a more or less comprehensive description. Moreover in various liturgical books a certain number of rubrics mention vestments or copes of a particular colour that are to be worn on certain occasions.

Before dealing with the sequences it will be well to clear the ground by defining the two terms, *Christmastide* and *Eastertide*.

The Christmas doxology is ordered to be sung at the end of all hymns until the morrow of Candlemas, according to the Sarum breviary, except during the octaves of the Epiphany, and excepting the hymn *Deus Creator omnium*. At Lichfield the church was hung with silk curtains from Christmas to Candlemas, according to the statute of 1194, and this custom of letting the Christmas decorations remain up until that feast (or till Septuagesima, should that fall first) must have been fairly general all over England. It even lasted on till Herrick's time, and in some lines (c. 1647) *Upon Candlemas Day* he says :

> End now the white-loaf and the pie,
> And let all sports with Christmas die.

The *Ceremony upon Candlemas Eve* begins with pulling down the Christmas decorations :

> Down with the rosemary, and so
> Down with the bays and mistletoe;
> Down with the holly, ivy, all
> Wherewith ye dressed the Christmas hall.

So, too, Dean Swift, writing on Candlemas 1711–12, says : 'This ends Christmas and what care I ?' And that Christmas lasted till Candlemas, in some sense, is seen at the beginning of the sixteenth century in the statutes of the Savoy Hospital, where the inmates might play chess at all times, and at Christmastide for forty days at draughts, so long as they did not cheat, swear, or lose too large a sum of money.[1]

According to the Hereford breviary the *preces* with prostrations were not resumed till after Candlemas, or Septuagesima, whichever came first.

In many colour-sequences, however, after the octave of the Epiphany, the colour was changed to that of ordinary Sundays and weekdays. At Sarum the *preces* with prostrations at the hours were resumed after the Sunday *Domine ne in ira*, that is the second after the Epiphany. At Hereford the Christmas doxology was not resumed after the octave of the Epiphany. Something of this feeling lasted on till the middle of

[1] 20th June, 15 Henry VIII. (1523). Poterint enim omni tempore ludere ad scaccos, et tempore Nativitatis dominice per quadraginta dies ad tabellas sine fraude et blasphemia et magna pecuniarum summa (Cott. MS. Cleopatra C.v., fol. 27 *verso*).

the seventeenth century, when the laws of Gray's Inn in the fourth year of King Charles I. have: 'All playing at dice, cards, or otherwise, is henceforth forbidden at all times of the year, the xx daies in Christmas only excepted,' which makes the season end with the octave of the Epiphany.[1]

There are therefore, two periods which can be termed Christmastide: the one lasting till the octave of the Epiphany, after which the colour was changed and the weekday services lost their festal character; the other, lasting on till Candlemas (or Septuagesima, if that fell first), during which the Christmas doxology was continued and the decorations remained up.

Eastertide is a period of great importance in the earlier colour rules. A Gregorian collect for Whitsun Eve speaks of the Paschal sacrament being contained in a mystery of fifty days: which includes Whitsunday in the Paschal season.[2] According to the Sarum consuetudinary, the Wells and Exeter ordinals, and the York mass-book, the quire is *in prostratione* from after *Sanctus* till *Per omnia secula* before *Agnus Dei* at all ferial masses out of Eastertide: and in the printed mass-book this is interpreted as from Easter Day till *Deus omnium*, the first Sunday after Trinity.[3] *Alleluya* was added to the invitatories, responds, offices, etc. from Easter Even until Trinity Sunday exclusive[4]: and during the same period, the anthem *Vidi aquam*, and Ps. *Confitemini* were substituted for the Anthem *Asperges me*, Ps. *Miserere mei*, at the sprinkling of holy water on Sundays.[5] Easter Even and Trinity Sunday each have nine lessons at nocturns, and all the intermediate days but three lessons: so that the use of only three lessons at mattins on both ferial and feast days is a note of Eastertide.[6] No *preces* are said on ferias at evensong, nor at mattins, nor at any of the hours except prime and compline, from Easter and the Sunday *Deus Omnium*.[7] From this it will be seen that Eastertide includes Whitsuntide: that at first it lasted till after Whitsunday, then later until the first evensong of Trinity Sunday; but by the sixteenth century the term had become extended another week, so that it lasted till the first evensong of *Deus Omnium*.

The earliest colour rules are of the thirteenth century. There are four coming from secular churches: (Old) Sarum c. 1210, Lichfield 1240,

[1] W. Dugdale, *Origines Juridicales*, 285.
[2] *Missale Sarum*, 422. *Missale Westmonast.* 350.
[3] Frere, *Use of Sarum*, j. 23. *Missale Sarum*, 631. Reynolds, *Wells Cathedral*, 4. *Ordinale Exon.* (H.B.S.), i. 411.
[4] *Brev. Sarum*, j. dcccxv, etc.
[5] *Missale Sarum*, 33** note.
[6] *Brev. Sarum*, j. dcccx to mxlviij.
[7] *Brev. Sarum*, j. dccclxx.

Lincoln c. 1260, and Wells between 1273 and 1298; and one from a monastic church, Westminster, between 1258 and 1283.

The Sarum rule from the Consuetudinary has often been printed, but the punctuation has usually been left uncorrected. After mentioning that the ministers of the altar use white in Eastertide, the rule has a parenthesis: 'the rulers of the quire in like wise use white copes': and then goes on to give other days on which white is used. As commonly printed, the rule is made to give the colour for the ministers for Easter only, the rest of the paragraph being punctuated so as to refer only to the rulers. The second paragraph has been variously punctuated, but the following considerations will make clear the correct reading.[1] First, the rulers of the quire never sang tracts. Secondly, red vestures were not used in singing all tracts. From Septuagesima to Easter a tract was sung by four clerks of the higher stalls at the quire step, wearing silken copes, according to the Consuetudinary: but on Mondays, Wednesdays, and Fridays in Lent, on the first Sunday in Lent, and on Palm Sunday, the quire sang the tract from alternate sides. On Ember Saturdays the tract after the Epistle was sung at the quire step by two clerks of the second rank of stalls in their black quire copes. On Easter Even the rule was the same, but the tracts after the other mass lessons were sung by the quire from alternate sides. On Whitsun Eve it was the same. When tracts were said on the feast of the Annunciation, it was by the priest and his ministers privately at the altar. In masses of *Requiem eternam*, the body being present, or in a trental or a year's-mind, the tract was sung by four of the second rank, wearing silken copes.

Evidently red vestures were not worn in singing all tracts. The fuller rubric of the Customary, which is about a century later than the Consuetudinary, shows that from Septuagesima to Maundy Thursday, on Sundays and feasts of nine lessons, the tract was sung by four clerks of the upper rank, wearing red silken copes, at the quire-step: Candlemas, Lady Day, the first Sunday in Lent, and Palm Sunday being excepted. Simple feasts are divided into those of nine and of three lessons (at mattins): and as the latter were only noticed by a memory during Lent, the terms of the two rubrics are practically synonymous.

Bearing all these facts in mind, the Sarum rule, punctuating the text in accordance with what has been said above, and adding any explanatory terms in square brackets, should stand as follows[2]:

[1] Frere, *Use of Sarum*, j. 92, 103, 104, 132, 133, 148, 151, 212.

[2] The Latin text of this and the other sequences is given in Appendix IV.

In Eastertide the ministers of the altar use WHITE dalmatics and tunicles, [and] the rulers of the quire in like wise use WHITE copes; also on the Annunciation, and within the octaves of Blessed Mary the Virgin, and in [weekly] commemorations of the same on each feast of St. Michael, and on the feast of any virgin.

Moreover [the ministers of the altar] use RED vestures on each feast of the Holy Cross, and on every feast of Martyrs, and [the tract-singers use RED copes] in singing tracts on simple feasts in Lent; also on Passion Sunday and Palm Sunday; [and] the rulers of the quire [in like wise] use RED copes.

The Lichfield colour sequence is found in the statutes of Hugh Pateshull, bishop there in 1240. The punctuation has been corrected throughout, agreeably to the principles laid down in dealing with the Sarum rule. The MS. from which this is taken is quite late, being a copy made in the sixteenth century from the original (or a copy) which is now lost. There are several corruptions in the text. 'From the octave of Easter,' without any doubt should be 'from the octave of Pentecost.' But the passage just before, dealing with St. Mary Magdalene, is not so easy of emendation. As it stands, it reads as though the sacrist was to determine the colour 'on the feast of St. Mary Magdalene (as well as on Sundays after Epiphany and Trinity) *when the service is of the Sunday*': which, of course, can not be right. Probably the colour for St. Mary Magdalene has dropped out: and the phrase, 'when the service is of the Sunday' should be limited to the Sundays mentioned, to which alone it is appropriate.

The full text is:

On Christmas Day they use the MOST PRECIOUS vestments.

In Eastertide and in the week of Pentecost the ministers of the altar use WHITE dalmatics, and the rulers of the quire in like wise use WHITE copes; on the Annunciation, on our Lord's Circumcision, on all feasts of Blessed Mary, and in octaves of the same, and in [weekly] commemorations of her, on each feast of St. Michael, and on the feast of any virgin.

They use RED vestures on each feast of the Holy Cross, and on any feast of Apostles or of Martyrs, (except that of St. John in Christmastide), and on the feast of the Epiphany, and on Passion Sunday, and Palm Sunday; [and] the rulers of the quire [in like wise] use RED copes.

The rulers of the quire and the ministers of the altar can use copes and vestures of VARIED colour on the feasts of All Saints, of Confessors, of St. Peter's Chair, and of the Nativity of St. John Baptist, [though] they use RED ones on the Beheading of the same; but on the day of St. Mary Magdalene [they use *some colour unknown*]; and on Sundays from the octave

of the Epiphany till Lent, and from the octave of Pentecost till Advent, when the service is of the Sunday, let the [colour of the] vestments be AT THE DISCRETION OF THE SACRIST.

Nevertheless, in Advent and Lent, and services of the dead, BLACK silken copes must be used.

All these things must be modified according to the means of the church.

There is a brief direction for the colours of the copes in the Lincoln Consuetudinary, which runs :

Let [the sacrist] see that the copes be as the feasts require : that is to say,

if a Martyr, of whatsoever kind, whether apostle or evangelist or virgin, let the silken copes be RED for the more-part ;

if a confessor, of GREEN or BROWN colour ;

if a matron or betrothed, of SAFFRON colour ;

and the principal rulers of the quire ought to use these copes, because everything else must be determined by the principal.

Among the Wells statutes, dating from 1273 to 1293, is the following colour rule :

In Eastertide the ministers of the altar use RED dalmatics and tunicles at mass : and the rulers of the quire in like wise RED copes.

On the Annunciation, on every feast of Blessed Mary and on its octave and within its octaves, and in [the weekly] commemoration of her ; and on each feast of St. Michael ; and on the feast of the Dedication of the church and throughout the octaves ; and on each feast of St. John the Evangelist, and on the feast of any virgin, they use WHITE vestments.

But they use RED vestments on each feast of the Holy Cross, and on every feast of Apostles and Martyrs ; on the feast of the Holy Trinity ; on Corpus Christi and throughout the octaves ; on all Sundays throughout the summer, and from *Domine ne in ira* [*i.e.* the second Sunday after the Epiphany] till Septuagesima, when the service is of the Sunday : but in singing tracts on simple feasts in Lent [they use such vestments] as are suitable to the feast ; and on Passion Sunday and Palm Sunday ; [and] the rulers of the quire [in like wise] use RED copes.

On the feast of St. Mary Magdalene, of St. Anne, and of every confessor they use copes of a GREEN or of a SAFFRON colour.

This document must have received additions of a later date than the thirteenth century, for the feast of Corpus Christi [1] was not adopted

[1] 2 Non. Junii 1318 is the date of the publication. *Register of John de Drokensford*, Somerset Rec. Soc. (1887), 13.

at Wells until 1318, and the general observance of St. Anne[1] was not ordered in England till 1383. However, though she is not in the Exeter books of 1337, bishop John Graunson ordered the canons of St. Mary Ottery to keep her day in 1339; so that she may well have been observed at an earlier date at Wells. This sequence differs in several particulars from the fuller one of 1338, so there is no difficulty in accepting an earlier date for the document as a whole, apart from these two festivals.

The three rules, Sarum, Lichfield, and Wells very obviously are closely connected: the two latter being derived from the former, with a few additions and an omission. The same phrases are used, as will be easily seen by an inspection of the Latin texts, and in the same order. All three have the older term for Lady Day, *Annunciatio Dominica*, and seem to regard that feast as one of our Lord rather than of our Lady, for they all go on to speak of 'feasts of Blessed Mary' as a separate category: and they all have *Rubeis utuntur indumentis in utroque festo sancte Crucis*, etc. But though all have the same framework, the details are local, showing that already small variations in colour use had begun.

The fullest colour sequence of the thirteenth century is that of Westminster Abbey. Apart from its intrinsic interest, there is the additional consideration that possibly it may represent, more or less, the old use of St. Paul's cathedral church; for the Benedictines commonly adopted the usages of the diocese in which they found themselves. It runs as follows:

> It must be known that the colour of the copes and chasubles and dalmatics must be apportioned according to the days and the different feasts; for on Advent Sunday, and on other Sundays till Candlemas, or till Septuagesima, should that fall before Candlemas, the priest at Evensong and the hebdomadary of the cope at mass, shall wear WHITE copes; and the priest of either mass, whether it be of the Sunday or of Christmas, shall wear a WHITE chasuble; also both the deacon and the subdeacon ought to wear WHITE chasubles or dalmatics, according to what is agreeable to the season: and the apparels of the albes (if they be in use) should be of the same colour. And in like manner this must be observed at the mass of the vigil, and at the first and the second mass of Christmas day, and at each mass on the day of the Circumcision; at the chapter-mass on St. Edward's Day, and at each mass in the octaves of the same; at the chapter-mass on the day of the Epiphany, and the high mass throughout the octaves. And until Candlemas, whenever there is a conventual-mass of Christmas or of the Epiphany, or even of the Sunday,

[1] Published by William Courtenay abp. of Canterbury in 1383, after a constitution of pope Urban VI, 1381.

unless Septuagesima intervene, or a mass of Blessed Mary be celebrated, the priest's chasuble, the tunicle and dalmatic of the ministers, with the cope in quire, and the apparels of the albes (if they be in use) should be of WHITE colour; except when the copes at the bench in the midst of the quire or the chasuble and dalmatics at mass as well, are EMBROIDERED.

Moreover, by correct custom, this must be observed on the day, and throughout the octaves, of the Lord's Ascension; and on the vigil and the day, and throughout the octaves, of the Nativity of St. John Baptist, and the Assumption and Nativity of Mary the blessed Theotokos, when the service of the same feasts is celebrated, and on the feast of blessed Michael; to wit, that the vestments of this kind should be of WHITE colour.

On Septuagesima, Sexagesima, and Quinquagesima Sundays, at either mass if it should be of the Sunday, the priest's chasuble, and the chasubles of all the ministers at the high mass, and the cope in the midst of the quire, should be of a DARK RED colour, and in like manner the chasuble at the high mass on private days within the same season.

But these vestments, from the first Sunday in Lent until Passion Sunday, as well on Sundays as on private days, shall be altogether of a BLACK or of a QUASI-BLACK colour; with which the apparels of the albes (should they be in use) shall agree in colour.

On Whitsunday, moreover, and within the octaves, on the days on which they are not EMBROIDERED, the aforesaid vestments shall be SPARKLING, or RED, or even of SAFFRON or of GLAUCOUS colour.

But on Passion Sunday, and thenceforward until the Ascension Day, and on the rest of the Sundays throughout the year, the aforementioned only excepted, when the service is of the Sunday; and on the Beheading of St. John Baptist; and on both feasts of the blessed King Edmund, and of blessed Thomas the archbishop, and of other Martyrs of either sex, the vestments shall be altogether RED, or even DARK RED, or the like. But it is more fully explained about the colour of the copes which are customarily worn in the Palm Sunday procession, and about the colour of the vestments at divine worship on the last three days before Easter, under those days.

On the feast of blessed John before the Latin Gate, the copes of the chanters at evensong shall be WHITE, and the copes of the priests SAFFRON or GLAUCOUS colour.

These colour rules show what was in vogue at the time when they were written in the particular churches to which they refer. Taking them altogether, they complete rather than contradict one another: nevertheless in two or three instances they show marked differences.

All five are agreed in having *red* for Martyrs: *red* is ordered for Passiontide by all except Lincoln, which does not mention that season.

White is the only colour ordered for Our Lady and her Virgins, and for St. Michael. In hardly any instance is the colour for the high mass on the highest festivals given: and the reason no doubt is that the best vestments were in use at such times regardless of the colour, as is shown by the use of the 'most precious' at Lichfield on Christmas Day, and the 'embroidered' at Westminster.

Feasts of Confessors were in *green*, *yellow*, or *brown*: but at Lichfield a colour termed *varius* was used. This probably designated a fabric showing several colours, either checky, or striped, or possibly shot: one that with equal justification could be referred to two or more colours. Such vestments were naturally common in the middle ages, when they were often made from cloth or even dresses bequeathed by pious donors to the use of the church. The use of this colour on All Saints' Day is interesting because it developed into the use of different colours for different vestments, significant of the various types of saintliness.

The differences are curious. Lichfield uses *black* during Advent, but Westminster *white*. This latter use is not uncommon on the Continent, and may very likely be a borrowing from French sources direct, rather than from any English rite: white was used during Advent at St. Germain à Prez, and at Corbie; at St. Saviour's, Utrecht c. 1530; at Paris, 1666; and St. Julian de Brionde in the diocese of St. Flour (as also in Lent); and at Auxerre, 1738. Ash-colour was allowed as an alternative to violet for Advent at Beauvais in 1756; and yellow, which is found in England for Lent in some places, was used for Advent and Lent at Besançon.

The Epiphany was kept in *red* at Lichfield, but in *white* at Westminster. On the Continent white is most usual, but red was used at Lisieux, Clermont in Auvergne, Toledo in 1550, and St. Saviour's at Utrecht c. 1530.

From Septuagesima to Passion Sunday Lichfield has *black*, while Westminster has *dark red* till Lent, and then *black* or *quasi-black*. But the most striking difference is the use of *red* for Eastertide at Wells and Westminster, where Sarum and Lichfield follow the greater part of Western Christendom in using *white*.[1] It is the more curious, as the

[1] The following item suggests that in the thirteenth century Easter was kept in *red* at the Chapel Royal: the frontals do not seem to have been of such richness and ornamentation as would class them as *best* or precious. The further question arises, did the Chapel Royal adopt this practice from Westminster Abbey, or did the Abbey adopt the royal sequence, owing to its close relations with the sovereign? or was it of independent origin in both cases?

1237. Liberate Roll 21 Henry III.

Counterbrief to William Hardel, Keeper of the King's exchange at London, to cause to be

use of white for Eastertide is the earliest liturgical colour-use that is known, being ordered in the *Expositio brevis* of St. Germain of Paris in the sixth century: and it has so continued on the Continent, with few exceptions. Thus red seems to have been used at Chalons-sur-Marne, and at St. Germain à Prez. At Milan (1595), Cologne (1626) and Rheims (1688) green was used from the octave of Easter till the Ascension Day, and at Soissons (1745) from Easter Even till Whitsunday; at Utrecht (c. 1530) red was used on Easter Monday, and from Easter Thursday till Whitsun-Monday, and from Whitsun-Tuesday onwards till Advent.

So far, then, as the English colour memoranda go, a scheme is seen in development which differs from the Roman, in that it employs *red* during Passiontide, and on all feasts of Martyrs, including Holy Innocents or Childermas; and some colour *other than white* for feasts of confessors: and with all this, *the most precious and finest vestments, regardless of their colour*, on the highest feasts. This type, which is commonly called Gallican, prevailed almost universally at one time over Western Europe, outside Rome: and the earliest known colour sequence, that of the canons of the Holy Sepulchre at Jerusalem, dating from the middle of the twelfth century, belongs to it.

The thirteenth century inventories of Sarum and St. Paul's in London give very little information about the colours of the vestments then possessed by those churches, and still less of the occasions when they were worn: the compilers were more interested in the ornamentation, and the donor, or owner. Still, the colours given in the Sarum inventory show that the colour rule was far from being exhaustive: and, what is even more curious, there is no definite instance in either inventory of a suit of three chasubles, such as the rules require for Advent and for Septuagesima and Lent. This looks as though that custom were already on the wane, in spite of the written rule. Later on, the inventories prove that for the greater part of England the rule was obsolete, and that deacon and sub-deacon wore tunicles in both Advent and Lent.

> made of *red* samite (samicto) three square cloths to be placed before altars and to cause them to be fringed (listari) with orphreys (aurifrasio), each cloth to be fringed with three fringes (listro) lengthwise (in longitudine), to wit in the upper part, the middle, and the lower part, and in the same way in breadth, to wit on the first side from the right, in the middle, and on the other side from the left. And to cause to be bought a chasuble (casula) of good samite (samicto) for the queen's chapel.
>
> And to cause all these things to be made so that the King shall have them at Easter.
>
> *Calendar of the Liberate Rolls, Henry III*, i. 261.

For the fourteenth century there is a much larger body of evidence. First there are colour memoranda, on a fuller scale than those of the previous century, and formal colour sequences more or less complete. In addition, scattered over liturgical books are various rubrics giving the colour for a particular day or service, or merely for certain ministers in a particular service.

In the Sarum Customary the colour rule of the Consuetudinary is amplified considerably :

> In Eastertide the rulers of the quire use WHITE copes, be the service of what it may, save on the Invention of the Holy Cross ; similarly on the Annunciation and on the octave and within the octaves of the Assumption and the Nativity of blessed Mary, and in every [weekly] commemoration of her throughout the year ; and on each feast of St. Michael, and on the feast of any Virgin ; and on the octave and within the octaves of the Dedication of the church, and on the feast of St. John Baptist, and the feast of St. Mary Magdalene.
>
> Moreover, they use RED silken copes on all Sundays throughout the year out of Eastertide, when the service is of the Sunday ; and on each feast of the Holy Cross, and on any feast of Martyrs, Apostles, and Evangelists, out of Eastertide, and in singing tracts [on simple feasts in Lent].
>
> But on the feast of St. John the Apostle in Christmas week the rulers of the quire use WHITE copes.
>
> But on all feasts of one or many Confessors they use silken copes of SAFFRON colour.

In another part of this document, describing the mass of Advent Sunday, after stating that the deacon and subdeacon wear chasubles daily throughout Advent and from Septuagesima to Maundy Thursday, when the mass is of the season, save on a vigil or in Embertide, it continues :

> But at other times of the year when mass is of the season, and on saints' days throughout the year, the deacon and subdeacon use dalmatic and tunicle, save on vigils and in Embertide and on Good Friday ; for then let them wear albes with amices. Nevertheless it must be noted that in Eastertide, be the mass of what it may, save on the Invention of the Holy Cross, the ministers of the altar use WHITE vestments at mass. Similarly let it be done on the Annunciation and the Conception of blessed Mary, and on each feast of St. Michael ; on the feast of St. John in Christmas week ; and throughout the octaves and on the octave of the Assumption and the Nativity of blessed Mary, and at every [weekly] commemoration of her ; and throughout the

octaves and on the octave of the Dedication of the church; and on the feast of any Virgin throughout the year.

But they use RED vestments on all Sundays throughout the year out of Eastertide, when the service is of the Sunday; and on Ash Wednesday, and on Maundy Thursday; and on each feast of the Holy Cross; and on any feast of Martyrs, Apostles, and Evangelists out of Eastertide.

But on all feasts of one or more Confessors they use vestments of SAFFRON colour.

And a little further on is a statement that in votive masses for the departed the deacon and subdeacon wear only albes and amices:

Which shall alway be observed in masses for the departed, except those for a body present, and in anniversaries of bishops and on All Souls' Day. For then they use BLACK dalmatics and tunicles; and the priest wears a chasuble of the same colour.

The sequence which bishop John Graunson set out for his cathedral church of Exeter in 1337 is not only very complete, but marks a departure from the former schemes which have been discussed. Ostensibly, the sequence is 'according to the custom of the Court of Rome'; but on examination it will be found to embody other traditions, probably those of the church of Exeter.

John Graunson had been chaplain to pope John XXII. In 1327 we hear of him as papal ambassador in London: and he was nominated bishop of Exeter by a papal bull of provision, dated 28th August, 1327, although the chapter of Exeter had elected John Godlee, then dean of Wells. He was consecrated at Avignon, and arrived in England on 3rd February of the following year. It is not surprising, therefore, to find him imbued with papal predilections, nor that they should be apparent in his choice of a colour-sequence. But that during his thirty odd years' tenure of his see he succeeded in imposing the Roman sequence on the cathedral church is more than doubtful: it is not even clear that he wished so to do, for though in 1337 he ordered white as the colour for the Epiphany, in his will he left a red and gold suit for that day.

The sequence is as follows:

Of the change of the colour of the vestments.

There are four, or six, varieties of the colours of the vestments according to the custom of the Roman Court, viz. WHITE, RED, GREEN or SAFFRON, VIOLET, BLUE or BLACK. And each of these colours must be so con-

sidered if the greater part (which is called the ground of the fabric) be of it, even though it be mixed with gold or some other colour. Whence each of these colours must be used as is here-below contained: yet so that those mixed with GOLD and MORE SPLENDID be worn on the greater feasts in their own place, and the PLAIN and MORE SIMPLE on the lesser feasts.

Nevertheless, if they have any vestments that are particularly PRECIOUS and beautiful to look at, as perchance some embroidered with images or singularly adorned with a variety of colours, the same must be used on the very highest feasts.

But the remaining colours must be used in the following manner, viz. from Advent Sunday to Christmas Eve inclusive, VIOLET must be used. Similarly from Septuagesima to Maundy Thursday; *or according to some*, till Passion Sunday. Also on Good Friday till after the solemn orisons are said, and on Easter Even and Whitsun Eve just while the lessons and tracts are said: also on Rogation Days, and other fast days of the Church throughout the year, and in processions or masses on account of some distress [i.e. the mass *Salus populi* with the collect *Ineffabilem*], and on the Beheading of St. John Baptist, because he descended into Limbo, VIOLET must be used, for the reason that it is livid or tending to blackness. Yet if there be any [vestments of violet colour] mixed with gold, let them specially be worn on the first and third Sundays in Advent, and on the fourth Sunday in Lent.

But from the octaves of the Epiphany till Septuagesima, GREEN [vestments] must be used, whenever the service is of the season. And in the same manner it must be done from the first Sunday after Trinity till Advent, whenever the service is of the Sunday, or of the feria [1]: except on vigils of Saints'-days and in September Embertide, when let them wear VIOLET.

On Christmas Day; on the feast of St. John the Evangelist; on the sixth day after Christmas; and on the day of the Circumcision, *according to some*; on the octave of St. John the Evangelist, and on the vigil and feast and throughout the octaves of the Epiphany; at Candlemas and on all other feasts of blessed Mary, and the octaves and [weekly] commemorations of her; also on Maundy Thursday when the bishop hallows the cream, they must use WHITE, but otherwise RED; also on Easter Even, save while the lessons and tracts are being said, for then they use VIOLET; and on Easter Day and thenceforward to the octave of the Ascension; also on the Nativity of St. John Baptist and throughout the octaves when the service is of that feast; on the feast of St. Gabriel and all those of St. Michael; and similarly on all feasts of Virgins who were not Martyrs; they must use WHITE or GLISTENING WHITE vestments.

But on Whitsun Eve after the lessons and tracts let the priest wear a RED cope for blessing the font, and thereafter he, with his ministers at mass, and

[1] Yet in 1506 all the daily vestments were red. See p. 26.

afterwards at Evensong and throughout the whole of Whitsun week [shall wear RED] until evensong of the following Saturday; and on the feasts of the Holy Cross, and also on all feasts of Apostles, Evangelists, and Martyrs, and throughout their octaves, when the service is of the same. *And according to some*, RED vestments ought to be used during Passiontide; and on Maundy Thursday, if the bishop should not celebrate.

Nevertheless on the Conversion of St. Paul, the Chair of St. Peter, and certain other double feasts of Saints which fall within Advent, or between Septuagesima and Easter; and *according to some*, on the feast of St. Mary Magdalene; they may not unsuitably wear vestments of AZURE, i.e. sky-blue or blue colour, if they have any beautiful ones. Nevertheless on the feast of St. Mary Magdalene *some use WHITE and others SAFFRON* vestments.

If they should have any beautiful GREEN vestments, with copes, tunicles, and dalmatics in sufficient number for so great a feast, let them be used on Trinity Sunday; but otherwise let them wear altogether WHITE or GLISTENING WHITE.

But on the feast of Corpus Christi and throughout the octaves, on account of the similitude of bread and wine and the Body and Blood of Christ, who is 'white and ruddy,' a mixture of GLISTENING WHITE together with RED must be used: in such wise that the two principal rulers of the quire use GLISTENING WHITE [copes], and the others, the secondaries, RED ones. But the priest who performs the service shall wear GLISTENING WHITE vestments both at mass and at evensong, and his collateral for the censing a RED [cope], and the deacons at mass RED [dalmatics] and the subdeacons WHITE [tunicles], in such wise that WHITE and RED may be equally divided the more conveniently. In the same way let it be done on feasts of Virgin-Martyrs.

But on the feasts of All Saints, and of Relics, and of the Dedication of the church, ALL COLOURS must be used indifferently, yet so that GLISTENING WHITE and RED predominate.

As a general rule, therefore, as appears from the foregoing, RED [vestments] must be used on the feasts of Apostles, Evangelists, and Martyrs. But on feasts of Confessors, SAFFRON or GREEN, which may be considered the same. Moreover, on feasts of Virgin-Martyrs, partly WHITE [vestments] and partly RED, or [vestments in which] the same colours are mingled. On feasts of Virgins who were not Martyrs, altogether WHITE. In Advent, Septuagesima, and Lent, as well as on vigils of Saints' Days, and on ember-days out of Whitsuntide, and on Rogation Days, VIOLET vestments must be used. On Sundays between Epiphany and Septuagesima, and on all Sundays throughout the summer, when the service is of the season, GREEN [vestments] must be used.

But they must use BLACK colour on Good Friday after the Cross-creep-

ing, and in all services for the dead; and likewise, for lack of VIOLET [vestments], in their place. Nevertheless, in solemn services for the dead, and even at their burials, VIOLET may be used fitly enough.

If, moreover, they should perchance have any other vestments of a VARIEGATED AND INDEFINITE COLOUR let them be put to use according to their beauty and value, by the judgment of the seniors; saving the other vestments in the meantime.

Besides this, there are various colour rubrics scattered through the Exeter ordinal which are of interest: the Latin text of them is given in the Appendix. The rulers of the quire are to wear VIOLET silk copes at evensong of Advent Sunday. At the reading of the gospel *Missus est angelus* (St. Luke, i. 26) at mattins of Ember Wednesday in Advent the deacon is vested in an albe and a WHITE stole and fanon. WHITE copes are to be used by the clerks who sing the grail *Hec dies* and the *Alleluya*, which take the place of the hymn at evensong, on Easter Day and the three following days; but the verse *Dicant nunc Judei* of the anthem *Christus resurgam*, sung at the station before the cross at the end of the procession at mattins on Monday, Tuesday, and Wednesday, is to be sung by three clerks in RED silk copes.

At the reconciliation of the penitents on Maundy Thursday an archdeacon in a BLACK silk cope reads the lesson *Adest tempus*. On Good Friday the ordinal orders a PURPLE chasuble for the priest at first, and then, after the Cross-creeping, one of BLACK.

On Easter Even the priest and his ministers wear chasuble, dalmatic, and tunicle, of GLISTENING WHITE silk: after the blessing of the paschal the priest puts on a Lenten chasuble of VIOLET, the deacon and subdeacon being in albes only; this he changes to a WHITE silk cope for blessing the font, and all three vest as at the beginning for the mass. The litany *Rex sanctorum angelorum* is sung by three in WHITE silk copes. On Whitsun Eve the same is done: except that the priest wears RED for the font, and all wear RED for the mass. Mass of vigils is to be sung in a VIOLET or a PURPLE chasuble.

In the foregoing, the word *albus* of the original has been translated *white*, while *glistening white* is the representative of *candidus*. It does not appear that there is any real distinction between them: but it has been thought better to indicate the different words of the original in the translation.

The sequence which follows the chapter statutes of 1338 at Wells is

very complete: and some brief memoranda concerning the colours come after it, with a detailed kalendar of the colours for each saint's-day. The text of the sequence is a seventeenth century copy of the original, and badly corrupted in places: the copyist has written *media* throughout for *india*, the word used in the kalendar; he has written *prius* for *post* for the first Sunday *after* the Epiphany, has omitted the colour for Septuagesima, and for 'Friday (*feria sexta*) after the octave of the Ascension' has written 'Sunday (*Dominica*)' which is obviously absurd. The rubrics for the Circumcision and Good Friday also need correction, but the meaning of them is quite clear. The copyist has also blundered over the Advent rule, which as it stands is obviously corrupt:

> On Advent Sunday and throughout all Advent when the quire is ruled let all be *media* [i.e. *india* = azure] save only that on Ember Wednesday at mass let the deacon and subdeacon wear white vestments.

On Ember Wednesday there were no rulers: and the detailed kalendar shows that holy days kept their proper colours, for St. Nicholas is all *green and saffron*, Conception B.V.M. *white*, St. Lucy *red*, and St. Thomas the apostle *red*. All these fall in Advent, and the quire is ruled on all four days: yet each keeps its own colour, and not azure. The reference to Ember Wednesday therefore makes the passage read 'whether the quire be ruled or not': and the fact that the saints' days keep their own colour, requires the addition 'when the service is of the season.' Embodying these needful corrections, the sequence is as follows:

> A kalendar of the use and change of the colours of the vestments as the feasts and seasons of the whole year require in the Church of Wells.
>
> On Advent Sunday and throughout all Advent, whether the quire be ruled or not, when the service is of the season, let all be AZURE, save only that on Ember Wednesday at mass let the deacon and subdeacon wear WHITE vestments.
>
> On Christmas day, all WHITE, except at the second mass. On St. Stephen's day, all RED. On St. John the Evangelist's day, all AZURE and WHITE. On Childermas Day (Holy Innocents) all RED. On St. Thomas the Martyr's Day, all RED. On St. Sylvester's day, all GREEN and SAFFRON.
>
> On the feast of the Lord's Circumcision let the principal rulers of the quire be in WHITE vestments, and the others, the secondaries, be in RED vestments; and at *Magnificat* let there be one RED and another WHITE [vestment for the priests when they cense the altar]; at mass let the three principal

rulers be in RED vestments, and the two secondary, one in a WHITE and the other in a RED vestment.

On the octave of St. Stephen, as on the day. On the octave of St. John the Apostle, as on the day. On the octave of Childermas, as on the day. On the octave of St. Thomas the Martyr, as on the day.

On the Lord's Epiphany, throughout the octaves, and on the octave, all in WHITE as on Christmas Day.

On the first Sunday after the octaves of the Epiphany till Septuagesima, when the service is of the season, all shall be RED.

On Septuagesima till the Lord's Passion, when the service is of the season, all [? AZURE].

On Passion Sunday all RED. On Palm Sunday all in RED vestments, except a cope of BLACK for the use of Caiaphas. On Maundy Thursday all RED, with a WHITE banner. On Good Friday they use RED vestments; and the deacon and subdeacon shall wear either RED vestments or PURPLE. On Easter Even all RED.

On Easter Day all RED. On Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday, all RED. On Low Sunday all in WHITE vestments. On all Sundays from the octave of Easter till the Lord's Ascension, when the service is of the season, all in RED vestments. On the vigil of the Ascension, on the day, throughout the octaves, and on the octave, and also on Sunday within the octaves, all WHITE, both for vestments and for the altar.

On Friday after the octave of the Ascension, all RED. On Whitsun Eve, and on the day and throughout the whole of the following week, all in vestments of RED colour.

On Trinity Sunday, all RED. On Thursday after Trinity Sunday, that is to say, on the feast of Corpus Christi, all RED. Throughout the octaves of Corpus Christi, all RED.

On the first Sunday after Trinity, and on all Sundays till the Lord's Advent, when the service is of the season, all in RED vestments.

On the Dedication of the church, AZURE and WHITE.

Then, after the detailed Kalendar of Saints' days with their colours, which is given in full in Appendix IV., follow these memoranda:

Be it remembered that as a general rule when the service is of an Apostle or a Martyr, everything is RED. When of a Confessor, everything AZURE and GREEN, so mingled that they can be suited to the feast as becomingly and fittingly as may be. When the feast is of a Virgin not a Martyr, all shall be WHITE. When of a Virgin-Martyr, all RED and WHITE.

Be it remembered that when the service is [a votive mass] of the Holy Ghost, or the [weekly] commemoration of St. Andrew, all is RED. Also, at the [weekly] commemoration of Blessed Mary, or [a votive mass] for peace, all is WHITE.

Be it remembered that when a service for the departed is held, everything shall be BLACK, and SIMPLE, even though it be for a king or a bishop; and so it shall be at a burial.

The next colour memorandum is that of the Benedictine Abbey of Evesham; it is short, and dates from about 1377:

Be it remembered that the custom of this Church is to use a WHITE vestment on all feasts of Blessed Mary: on the vigils of All Saints and Christmas, on Maundy Thursday, Easter Even, and Whitsun Eve, RED ones. The great BLACK chasuble must be used at the high mass on Christmas Day: on the same day at the mass at cockcrow, and at the high mass on Easter Day, and on the Ascension Day, and on Whitsunday the WHITE chasuble DIAPERED AND EMBROIDERED WITH GOLD, must be used. On the feast of St. Egwin, on All Souls' Day, and on the anniversaries of St. Wulsin and the Kings [Ethelred, Kenred, and Offa], the LESSER BLACK chasuble must be used.

Of about the same date as or earlier than this, is the very interesting sequence found in the C.C.C. Oxford MS. of the Salisbury Customary. And that it was a Salisbury sequence is borne out by the inventory of the vestments of the altar of St. Thomas in Salisbury cathedral church, dated 1389, which is very similar, allowance being made for the fact that it was a low altar, whereas the sequence was naturally devized for the high altar and quire. The sequence, it may be noticed, makes no mention of Corpus Christi.

On Christmas Day, the Epiphany, Easter Day, Whitsunday, the Ascension Day, Trinity Sunday, the feast of Relics, the Assumption, Dedication, and All Saints, the rulers of the quire use the MOST SOLEMN copes of MINGLED COLOURS. The ministers of the altar use dalmatics and tunicles in like manner: except that on the feast of the Epiphany it does not matter of what colour the dalmatic and tunicle be, so long as they be SPRINKLED WITH STARS.

Further, on the three days immediately following Christmas Day, on Monday and Tuesday in Easter and Whitsun weeks, they use the SECOND MOST SOLEMN copes. Nevertheless on St. Stephen's Day and Childermas, and on their octaves [the ministers of the altar use] RED dalmatics and tunicles. And on the feast of St. John the Evangelist in Christmas week [they use] WHITE dalmatics and tunicles, and on the octave of the same dalmatics and tunicles of the same colour, with WHITE copes [for the rulers of the quire]. And on the Monday of Easter and Whitsun weeks they must use WHITE dalmatics and tunicles.

On the feasts, however, of the Circumcision, of Candlemas, of the Annuncia-

tion, and from Wednesday in Easter and Whitsun weeks throughout [the rest of] the week, and throughout the octaves and on the octave of the Ascension, and on all Sundays and other feasts in Eastertide, save only on the Invention of the Holy Cross : also on the Nativity of St. John Baptist, within the octaves and on the octave of the Assumption and of the Nativity of Blessed Mary, and in commemorations of the same, and on each feast of St. Michael and during the octaves of the Dedication ; and also on the feasts of Virgins and of St. Mary Magdalene ; the rulers of the quire and the ministers of the altar use WHITE vestments.

Within the octaves of the Epiphany and on its octave, and on each feast of the Holy Cross ; on all other feasts of Apostles, Evangelists, and Martyrs, out of Eastertide ; and on all Sundays out of the said tide when the service is of the Sunday ; and in singing tracts [on simple feasts in Lent] ; they use RED copes, dalmatics, and tunicles.

But in masses for the departed, when the ministers of the altar wear dalmatics and tunicles, they only use BLACK ones.

On Easter Even, and Whitsun Eve, and in singing the genealogies, they use dalmatics and tunicles TRANSVERSELY STRIPED.

On Wednesday in Whitsun week they use GREEN dalmatics and tunicles.

For comparison with this, may now be given a summary in English of the list of vestments at St. Thomas's altar in Salisbury cathedral church, which almost forms a colour sequence in itself. There were thirteen pairs of vestments : of which the 'first best' vestment was of white cloth of gold, the 'second best' of silk woven with birds, the 'third best' red woven with gold birds, and the 'fourth best' of silk with vine leaves. The fifth vestment was of striped white silk. The sixth vestment, *for angels*, powdered of white. The seventh with tunicles and dalmatics of red. The eighth of green. The ninth vestment was *for confessors*, of glaucous colour. The tenth, *for Sundays*, was striped. The eleventh was white, for *commemorations of Blessed Mary*. The twelfth, *for ferial days*, powdered of stained colour ; and the thirteenth, *for ferials in Lent*.

There are colour notices scattered over the new Salisbury ordinal and the rubrics derived therefrom in the mass-book and elsewhere. They are, with one exception, concerned with the use of red vestments. Thus, at the blessing of holy water on Sundays, the priest is directed to wear a RED silken cope. On Ash Wednesday, the officiant wears a RED silken cope for the ejection of the penitents : so also on Palm Sunday, both for the blessing of palms and for the procession. On Maundy Thursday

at the reconciliation of the penitents the bishop and his three ministers all are in RED silken copes. On Good Friday the priest wears a RED chasuble, and RED is the colour of the vestments at the hallowing of the new fire on Easter Even, and for the hallowing of the font, and the solemn baptisms if there should be any. The litany *Rex sanctorum* is sung by three clerks, two wearing RED copes, and one a WHITE, in the procession back from the font.

The Hereford books that have survived give but few indications of the colours. On Good Friday the bishop and his ministers wear LENTEN vestments: but after the solemn orisons two priests in RED chasubles bring the veiled cross and sing *Popule meus*, and two others in BLACK silken copes chant the response *Agios o Theos*. On All Souls' Day the commendations are said by the officiant wearing a BLACK samite cope.

The York books tell rather more than this. On Ember Saturday in Advent the lesson from Daniel is read by a senior vicar in a RED silken cope, and two vicars similarly clad chant the tract *Benedictus es* which follows it. At the dawn-mass of Christmas Day the priest and his ministers and the rulers of the quire are all in WHITE vestments, and the latter wear WHITE copes on the sixth day after Christmas. Palm is blessed by the prelate vested in a WHITE cope on Palm Sunday: and on Easter Even the new fire is hallowed in a WHITE silken cope, and two vicars similarly vested sing the *Alleluya* after the Epistle. The blessing of the tapes at Candlemas is similarly performed in WHITE.

The rubrics of the Westminster books give a few occasions on which red was used at the abbey in the fourteenth century; the abbot wears a RED cope for the blessing of palm on Palm Sunday, for the reconciliation of the penitents on Maundy Thursday, and for the new fire on Easter Even.

The next is a very interesting sequence, that of Pleshy. It occurs in the statutes of the college of the Holy Trinity there, which were confirmed by Robert Braybrook bishop of London on 23rd February, 1394–95:

> Further I will, appoint, and ordain that the Master and Warden and the rest of the chaplains and clerks keep the feast of the Holy Trinity as a principal double feast, and the octave of the same with ruling of the squire. Likewise that they keep the feast of St. Thomas the Martyr in Christmastide as a greater double, and the feast of his translation as a principal double feast; the feast of St. Edward, K.M. in March as a double feast, of St. George M. as a double

feast, of St. Anne as a double feast, of St. Thomas of Hereford bishop and confessor, to wit on 2nd October, as a double feast with its 'proper' service, and of his Translation also, to wit on the 25th of the same month, as a double feast, of St. Katherine, V.M., as a double feast, and of St. Nicholas bishop and confessor as a double feast: and that the said double feasts be kept as other double feasts throughout the year are wont to be kept, according to their rank and solemnity.

And [I will] that the priests and clerks use on Christmas Day, Easter Day, Trinity Sunday, the Translation of St. Thomas the Martyr, on All Saints' Day, and on the Dedication festival, the BEST AND MOST SOLEMN vestments, of whatsoever colour they please. But on the feast of the Epiphany [let them wear] vestments ADORNED WITH STARS, if they have them, of whatever colour they may be; but of the best and most solemn (sort) as above.

On the feasts of the Lord's Circumcision, Candlemas, Lady Day, the Lord's Ascension, Corpus Christi, the Assumption and the Nativity of Blessed Mary, St. Michael the Archangel in September, and the Conception of Blessed Mary, [let them wear] the BEST AND MOST SOLEMN WHITE vestments.

On the feast of St. John Evangelist in Christmastide, Low Sunday, and on all double feasts from the said Sunday till Whitsunday, and the feasts of St. Anne, and of St. Katherine V.M. [let them wear] the SECOND BEST AND MOST SOLEMN WHITE vestments.

On the sixth day after Christmas, and in Eastertide, and throughout the octaves of the Ascension and Corpus Christi, of the Assumption and Nativity of Blessed Mary the Virgin, and in [the weekly] commemoration of her, on the feast of St. Michael in monte Tumba, on the feast of any Virgin not a Martyr or of several Virgins not Martyrs, and throughout the octave of the Dedication festival also [let them wear] WHITE vestments.

On Whitsunday, the feasts of the Invention of the Holy Cross and of the Exaltation, the first feast of St. Thomas of Hereford, and the feasts of any Apostle or Apostles, also of any Evangelist, of one or several Martyrs out of Eastertide; throughout Advent, and from the octave of the Epiphany till Easter even on Ash Wednesday, and throughout Whitsun week, let them use RED vestments; so that on Whitsunday, the Invention and the Exaltation of the Holy Cross, the first feast of St. Thomas of Hereford, and the feasts of St. Thomas the Apostle, and of St. Thomas the Martyr in Christmastide, they use the BEST AND MOST SOLEMN vestments of the said colour.

On feasts of one or several Confessors let them use vestments of a YELLOW colour, if they have any, but if not let them use vestments of VIOLET or BLUE colour, out of Eastertide.

On feasts of one or several Virgin-Martyrs, let them use WHITE vestments WORKED WITH RED, if they have any, but if not of PURE WHITE.

Within the octaves of the Epiphany, of Trinity Sunday, and of the Nativity

of St. John Baptist, when the service is of the said octaves, and likewise at [the weekly commemoration of] the feast of the place, let them use vestments of VIOLET or BLUE colour.

On all Sundays from Trinity Sunday to Advent, when the service is of the Sunday, let them use vestments of GREEN colour.

On Vigils also, and funerals, and masses of the dead, and also on All Souls' Day, let them use BLACK vestments.

Throughout Easterweek and Whitsunweek, and on double feasts of Confessors, and on the feast of St. Nicholas, let them use vestments according to the appointment and arrangement of the sacrist of the said College, the aforementioned rules notwithstanding.

In these sequences there is *red* for Advent in both Salisbury rules (for the earlier red for all Sundays out of Eastertide must include Advent), and at Pleshy: and apparently also at York. Formerly it was used at Mainz for Advent. Wells has *azure*, and Exeter *violet*, which being a dark blue is closely akin. That the latter was not merely Graunson's version of the Roman colour is shown by the appearance of a *purple* chasuble and two copes of the same colour, with another cope of *violet*, all for Advent and Septuagesima, in the Exeter inventory of 1327. The use of *white* at Wells for the mass of Ember Wednesday and for the gospel of mattins at Exeter was no doubt on account of the special mention of Our Lady therein: as at Le Puy, Paris, Toulouse, and many other churches on the Continent.

The Christmas colour was *white*: but the colour for the day itself was not so at every mass. Pleshy used *the best* vestments whatever their colour might be: the later Salisbury *the best*, of mingled colours. Exeter orders much the same. In each case it is an example of the use of the most handsome vestments for the highest feasts; a system evidently adopted at the altar of St. Thomas in Salisbury cathedral church. But what is to be made of the use of the *great black* chasuble at Evesham for the high mass? It might be an instance of the use of the best vestment, regardless of its colour: but Dr. Wickham Legg has pointed out the prevalence in former days of a custom of singing each of the three masses of Christmas Day in different colours. It will have been noticed that Wells orders *white* for Christmas, *except for the mass at dawn*. At York the colour is not given *for any except the dawn-mass*.

The following table shows clearly the varieties:

Place.	1st mass, at Cock-crow.	2nd or Dawn Mass.	3rd or High Mass.
The Latin church at Jerusalem XIIth cent.	Black.	Red.	White.
Marseilles Ordinarium (1260–1361)	White.	Green.	White.
Wells, c. 1338	White.	(?) red.	White.
Evesham, c. 1377 . . .	White.	(?) red.	Black.
Prague Breviary, 1517 . .	Black.	White.	Red.
Coll. Ch. of St. Bernard, Romans, in Dauphiné 1540 . . .	Violet.	Red.	White.
Corbie, and St. German à Prez.	Red.	White.	White.
Narbonne	Violet.	White.	Red.
Utrecht, St. Saviour, c. 1525	Red and white.	White.	Red (?)
Lyons, till c. 1858 . . .	Violet.	White.	Red.
Mainz, 1602	Red.	White.	?
Laon, 1662	Red.	White.	Red.
Paris till the Revolution . .	Red.	White.	*Fuscus* (bruns), but purple in *Caerem. Paris.*, 1703.

St. Stephen's Day was *red* everywhere, but the *second best* copes are allowed by the later Salisbury use, as on the next two days. In the same way the feast of St. John in Christmas week seems to have been *white* everywhere, instead of the usual red for Apostles: except that Wells used *azure and white*. Childermas, or Holy Innocents' Day, was *red* everywhere and always in England. The colour for the Circumcision was *white* 'according to some' in the Exeter rule: it was so in the later Salisbury, and at Pleshy, as in the Roman and many other uses. But Wells had *red and white* together. Graunson evidently knew of variations, but he does not make it quite clear whether the use of Exeter was white, or not white. Red was not infrequent on the Continent, as at Lyons, Le Mans, Trier, Prague, St. Saviour's Utrecht, Milan, Palencia, the churches of Sicily, and with the Carmelites.

Pleshy and the later Salisbury have the *best* vestments for the Epiphany, but both show a preference for such as are *adorned with stars*, whatever the colour might be. During the octaves the later Salisbury prescribes *red*; but Pleshy *violet* or *blue*, as at Soissons in 1745. Both Exeter and Wells have *white*: the former allowing the *best* and *most handsome* vestments on the day itself.

Salisbury, Wells, and Pleshy order *red* for the Sundays after Epiphany-

tide; but Graunson prescribed *green* at Exeter, as in the Roman rule. From Septuagesima to Passion Sunday at Salisbury and Pleshy they had *red*, but at Exeter *violet*: probably *azure* was used at Wells, as in Advent. Passiontide is *red* everywhere: at Exeter, Graunson notes it as being used 'according to some'; that is, not at Rome but at Exeter. Red was very common all over the Continent also, till the adoption of the Roman colours. The blessing of palms and the procession on Palm Sunday were *red* at Salisbury, but *white* at York; and the priest who carried the shrine with the Eucharist wears a *red* cope according to the rubrics in some Sarum massbooks.[1]

For Maundy Thursday *red* prevails in England, even when the bishop hallows the cream: but at Exeter the Roman use of *white* is ordered, save when the bishop does not celebrate, and then *red*.

On Good Friday again *red* is found, or *purple* (which here denotes a darker shade of red, and *not* the modern mauvish-violet), as in a large proportion of churches in Western Europe. Hereford orders *Lenten vestments*, whatever that may mean: but two in *red* copes and two in *black* sing the reproaches. Exeter has *violet* till after the solemn orisons, in the colour sequence, but under Good Friday the rubrics in the ordinal direct the priest to wear a *purple* chasuble: and then *black* after the Cross-creeping.

On Easter Even there is *red* at Wells, Evesham and Pleshy, but transversely *striped* dalmatics and tunicles in the later Salisbury; at Exeter *white*, except for the lessons and tracts when the priest wears a *violet* chasuble. At Salisbury the rubrics order *red* for blessing the new fire and for hallowing the font: three clerks in silk copes, two *red* and one *white*, sing the metrical litany in the procession back to the altar. After sext the altars were arrayed in festal hangings, but the image-veils were not removed until after compline. The ministers of the altar wore festal vestments, but the priest who was going to bless the font and administer baptism is directed to put on the commonest (*vilioribus*) vestments. If, however, there were no baptisms, then he wore the best (*optimis*) vestments. In any case, at the mass itself, the priest and his assistants were in festal attire because it was the first mass of Easter, and took the Paschal colour, as nearly everywhere else. At Mainz, however, the mass was in blue, and at Le Mans in red.

White is ordered in all the rules of this century, except at Wells and

[1] Brit. Mus. Lansdowne MS. 432, and Harl. 4919, quoted by Dr. Legg, *Notes on . . . the Liturgical Colours* (1882). 22,

Westminster, for Easter: those two churches using *red*. At St. Germain à Prez red was used when the altar was censed at *Magnificat*, during Eastertide. But here occurs again the custom of using the *best* and most handsome vestments ordered in the later Salisbury customary, at Pleshy, and by Graunson at Exeter. The Paschal colour continued everywhere till the Ascension Day: except that Wells changed to *white* for Low Sunday (*Dominica in albis*), and at Exeter the *Dicant nunc Judei* at lauds on Easter Monday, Tuesday, and Wednesday was sung by three clerks in *red* silk copes: at Exeter also the sequence orders *violet* for the Rogation days.

The Ascension Day is *white* everywhere, except that the later Salisbury orders the *best* vestments, of mingled colours. But Jerusalem used blue, as did the college of St. Bernard at Romans on the vigil: Prague had yellow, and St. Saviour's at Utrecht red, but green during the octaves: Soissons used the latter colour on the day as well.

Whitsuntide is *red* at Wells, Exeter, and Pleshy: *white* at Salisbury, York, and Evesham, but the *best* vestments of mingled colours are ordered in the later Salisbury customary for the Sunday; and *green* dalmatics and tunicles on Ember Wednesday, as at Utrecht in 1580 for Pentecost. Green was allowed for votive masses of the Holy Ghost, and also for those of the Holy Trinity in Sicily, 1568. The use of *White* for Whitsunday is peculiar to England.

Trinity Sunday was *red* at Wells, but *white* at Exeter; though Graunson suggests the use of *green*, if they should have a suit sufficiently numerous and of adequate beauty. Green is also found at Rheims in 1688, Albi in 1846, and Mende in 1766. The later Salisbury Customary and Pleshy order the *best* vestments regardless of their colour. During the octaves or quasi-octaves the Sunday colour should be used: though Pleshy has *violet* or *blue*, thus recalling the votive mass of the Holy Trinity at the funeral of King Henry VIII, which was sung in *blue*. This colour was used also at Toledo, and at Mainz, on Trinity Sunday.

In the course of the fourteenth century, the feast of Corpus Christi gradually came in. Wells kept it in *red*, Pleshy in the *best white* vestments, and Exeter in both *red and white* together. The great majority of French churches used red. At first, at any rate, the Sunday within the octaves kept its own service, and so its own colour and not that of Corpus Christi. Graunson says 'though, after the manner of other octaves with ruling of the quire, it appears that the service should be of the octaves, yet since the feast itself is movable and new, and the old Sunday is the

head of the Summer Sundays, and the quasi-octave of Trinity, and so more solemn than other Sundays, whence many inconveniences destructive of ancient rubrics would arise unless service was of that Sunday, therefore it is more convenient to have the service always of the Sunday, with a memory and anthems at both evensongs and mattins, and middle lessons of the octaves [of Corpus Christi].'

Sundays till Advent were *red* at Salisbury and Wells; but *green* at Pleshy: at Exeter *green* also, *juxta morem curie Romane*.

The Dedication festival was *white* at Salisbury, and Pleshy: but the *best* vestments of whatever colour were worn on the day itself. At Exeter *all colours* were used indifferently, yet so that *white and red* predominate: that is to say the priest and subdeacon wore *white*, the deacon *red*, and the rulers and chanters of lessons etc. used other colours. At Wells they used *azure and white* in the same way.

The *black* cope for the use of Caiaphas on Palm Sunday at Wells was evidently for one of the singers of the Passion, for him who took the part of the crowd of Jews, and perhaps also of the disciples. In the fourteenth century the Passions were divided up amongst several voices. The deacon or gospeller sang the narrative, marked C; the part of Our Lord is marked with a cross, ✝; that of Pilate and the Jews, X, or $, and the disciples the same, but the former has G for its reciting note and the latter F a seventh above.[1] In the later books the parts are marked *a*, *b*, and *m*, which the rubric explains as *alta voce*, *bassa*, *et mediocri voce*. In the latter part of the fifteenth and in the sixteenth century in the better parish churches, the parts of the Jews and the disciples were taken by a group of singers in the roodloft, singing in polyphony, in imitation of the practice of the quires.

Except at Wells there is nothing definite of the custom of these singers wearing vestures of different colours, such as is found on the Continent; at Rome for instance in the fifteenth century they wore stoles of *red*, *black*, *and violet* respectively. It is possible that the 'iij dalmatics of *reed* for lenton' that belonged to King's College at Cambridge in 1453 were for the three singers of the Passion: and at Westminster Abbey in 1388 they had a *murrey* suit containing three chasubles and two tunicles, where the latter may have been for the two who assisted the deacon to sing the Passion.

[1] C meant *celeriter*, indicating that the narrative was sung more quickly than the other parts: the ✝ was a development of t, for *tene*, slower than the rest: $ for *sursum*, at a higher pitch: X is apparently a corruption of I, *inferius*, at a lower pitch.

As to the Saints' days, it must be noticed to begin with that Salisbury and Pleshy make a distinction between those that fall within Eastertide and those without. In those two uses, all saints' days in the Paschal season, with the sole exception of Holy Cross day, retained the colour of the season, and (as regards vestments, etc.) were only marked by the employment of a handsomer set. Out of Eastertide at Salisbury and Pleshy, and at all times at Wells and Exeter, they had *red* for Martyrs, Apostles, and Evangelists: either *saffron*, *green*, or *blue* for Confessors, though Evesham used *black* on certain days: and *white* for Our Lady and all her Virgins. Western rules are almost unanimous in the use of *white* for feasts of Our Lady. But the Jerusalem sequence gives black. Prague in 1517 had green for the Conception, red for Candlemas and the Nativity, yellow for the Assumption, and black for the Annunciation. In 1540 the college of St. Bernard at Romans in Dauphiné had violet for the Conception and Annunciation. Wells, however, and Exeter use both *white* and *red* together, for Virgin-martyrs: and Pleshy prefers *white* vestments *worked with red* on the same days, otherwise *white*. White for Virgin-martyrs was also used at Lyons, at Utrecht (for some), at Nancy and Toul, and other places on the Continent.

At Wells, certain confessors are kept in *azure*, others in *saffron*, and others in *green and saffron*, according to the detailed Kalendar. No instance appears therein of a day kept in *azure and green*, as stated in the memorandum at the end; nor does this latter mention any other combination of colours, nor any single colour, as used for confessors. There does not appear to be any system in the allocation of the different colours in the Wells Kalendar. In some continental rites blue was reserved for saints who died before the Resurrection, and for monks and religious. But while St. Benet, St. John Baptist, and St. Leonard are in *azure*, St. Wolstan and St. Aldhelm are in *green*, and St. Dunstan, St. Anne, and St. Hugh are in *green and saffron*: so that it cannot be said that this distinction obtained at Wells.

Holy women who were neither virgins nor martyrs take the same colours as confessors of the other sex: but St. Mary Magdalene was WHITE at Salisbury, possibly on account of her connexion with the Resurrection. Graunson says that, according to some, *sky blue* or *blue* could be used on her day; though some used *green* and others *saffron*. *Blue* was used at Exeter also for the Conversion of St. Paul, and the Chair of St. Peter, and certain other saints falling in Advent and Lent: while for the Beheading of St. John Baptist they had *violet*.

For All Saints' Day there is the use of the *best* and most splendid vestments etc. in the uses of Exeter, Pleshy, and the later Salisbury; the first also suggesting vestments etc. *of every colour mingled* appropriately as on the Dedication festival; and the last the use of the *best* vestments of *mingled colours*. Wells orders *white and red*, mingled. This use of more than one colour was also known on the Continent: at Toledo (1550), Siguenza (1552), Burgo de Osma (1561), and Palencia (1568) in Spain, and Mainz (1602) in Germany. Red was the commonest colour for this day in the French churches: only a few followed the Roman custom of using white. At Lisieux they used yellow.

The use of *red* at Pleshy for St. Thomas of Hereford, a bishop and confessor, is unusual; but not without parallels on the Continent. The prominence of the saints whose name was Thomas in this sequence is due to the fact that the founder of Pleshy College was Thomas duke of Gloucester: so they may be regarded in some sense as patron saints, although the church was dedicated in honour of the Holy Trinity. At Le Mans (1655) St. Julian, the first bishop of that see and a confessor, was kept in red, though all other bishops were in green. Red was the colour for confessors in the Cistercian rite in 1627, if they were neither bishops, abbots, nor doctors; and also at Sens (1715), Bourges (1741), and Auxerre (1738). *Ordo romanus XIII*, issued by Gregory X (1271–76), prescribes white for confessors and virgins, from Christmas till the octave of the Epiphany, except on Sundays, when red is to be used. But the Pleshy *red* for St. Thomas of Hereford seems rather to be symbolical of dignity, like the royal purple.

In certain pontificals, one of the fourteenth, and two of the fifteenth century, a colour-sequence is found which is professedly and admittedly *secundum romanam curiam*, according to the use of the Roman Court. It owes its immediate origin to Graunson's rule at Exeter, for at the end is the following clause:

> Nevertheless in our church of Exeter they use indifferently ALL COLOURS TOGETHER, on three feasts: on the feasts of All Saints, and of Relics, and of the Dedication of the church.

Still, it has been urged that although these colours are according to the use of the Court of Rome, yet their appearance in these pontificals proves that they represent the diocesan use of colours in London and Canterbury, to the bishops of which sees these pontificals belong.

Further investigation has shown that there never were any diocesan

sequences in England, although on the Continent they obtained during the seventeenth and eighteenth centuries: and that idea is now quite given up. Pontificals, moreover, were not public property, but the bishop's own private book. The first pontifical ever to be printed in England was that brought out in 1549–50 (4 Edw. VI). Again, the rule declares itself to be, not that of London or Canterbury, but the use of the Roman Court. Chichele's pontifical also gives the Salisbury colour rule, as well as this: so that the Roman can hardly be included amongst the colour sequences of English use; and throughout the book there are frequent notices of the variations between Rome and Sarum.

But though the pontifical sequence was not followed in England, yet incidentally it bears witness to the English use where it differs from that of the Court of Rome, either by iteration of a Roman origin, or by a direct statement that the Roman Church uses some other colour. Thus the section dealing with the use of *white* has:

> And, *according to the Court of Rome*, on the feast of All Saints WHITE must be used;

bearing witness to the use of a different colour in the local English rite. Further on, in discussing the use of *red*, its employment is ordered on all feasts of martyrs throughout the year,

> Except the Beheading of St. John the Baptist and the feast of the Holy Innocents, when *according to the Roman custom* VIOLET must be used because they descended into hell.

Under yellow there is evidence of a divergency of opinion in England as to the colour for St. Mary Magdalene, some using *yellow*, some not: and again a proof that the English colour for confessors was not the same as at Rome:

> On all feasts of Confessors, and, *according to some*, on the feast of the Magdalene, YELLOW vestments must be used. Nevertheless the *Roman Church uses* WHITE on feasts of Confessors.

The pontificals also give definite testimony to the English custom of using *red* during the whole of Passiontide:

> VIOLET or PURPLE vestments must be used . . . from evensong of the Saturday of Septuagesima, when Alleluya ceases, until Maundy Thursday; or, *according to some churches*, till Passion Sunday.

> On Good Friday BLACK vestments must be used. Nevertheless, it seems more suitable on Good Friday to use RED so far as the solemn orisons, and then BLACK afterwards.

It will be convenient to sum up the results of all the colour sequences, so that they may be compared with the results of the items from inventories etc. and in so doing there will be adopted for this purpose the broad classification of colours which obtained during the middle ages: that is to say, all shades of red, whether purple, crimson, or what not, will simply be called red; and all shades of blue, whether violet, azure, or sky-blue, simply blue, which liturgically is the same as black.

For Advent, then, there is the more sombre shade of *blue* or *black* at Lichfield, Exeter, and Wells: but *red* at Salisbury, York, and Pleshy, and *white* at Westminster. For Christmas *white*, but at Lichfield, Salisbury, Exeter, and Pleshy, the *best* vestments on the day itself. St. Stephen, and Holy Innocents or Childermas, are *red*. St. John Evangelist, *white*, but *blue and white* at Wells. The Circumcision is *white* at Lichfield, Westminster, Salisbury, and Pleshy; *white and red* at Wells. The Epiphany is *red* at Lichfield and Salisbury, and *white* at Westminster, Exeter, and Wells; but the *best* vestments for the day itself at Exeter, and specially those *adorned with stars* at Salisbury and Pleshy; and Pleshy has *blue* for the days in the octaves.

Between Epiphany and Septuagesima Wells, Salisbury, and Pleshy have *red*: Lichfield leaves the choice to the sacrist, and Exeter has the Roman *green*. Westminster continues in *white*.

Septuagesima to Passiontide was *red* at Salisbury and Pleshy; and the more sombre colour at Lichfield, Wells, and Exeter; at Westminster the colour was *red* till Lent and then *black*. Passiontide was *red* everywhere: Exeter notes it as 'according to some.'

Easter was *red* at Wells and Westminster, but *white* everywhere else: but on the day itself the *best* vestments were ordered at Salisbury, Exeter, and Pleshy. During Easter week Pleshy leaves the colour to the sacrist's choice. Ascensiontide was *white* everywhere, but the *best* vestments were used on the Ascension Day itself.

Whitsuntide was *white* at Salisbury, Lichfield, York, and Evesham: *red* at Wells, Exeter, Westminster, and Pleshy. But Westminster allowed *yellow* or *green*, and Salisbury and Exeter the *best* vestments of whatever colour on Whitsunday. Trinity Sunday was *red* at Wells and Westminster, *white* at Exeter, though *green* was suggested; and the

best vestments were ordered at Salisbury, Pleshy, and Exeter. During the octaves Pleshy used *blue* and Wells *red*.

Corpus Christi was *red* at Wells, *white* at Pleshy, and *red* and *white* at Exeter.

Sundays after Trinity were *red* at Wells, Westminster, and Salisbury, at the sacrist's discretion at Lichfield, and *green* at Exeter and Pleshy.

Saints' days in Eastertide were all kept in *white* at Salisbury and Pleshy, Holy-rood Day alone excepted: but in other places they retained their proper colours. Virgin-martyrs were *red* at Lincoln and Westminster, but *white* at Salisbury and Pleshy, and *red and white* together at Exeter and Wells. For the other days there is nothing particular to notice here.

But there is one striking omission in all the sequences: namely any reference to the almost universal practice in this country of the use of white in Lent, at any rate for the masses *de jejunio*. No explanation of this is forthcoming. One would not expect it in the earlier sequences, as the practice had not then come into being: but it is surprising that the Pleshy sequence of 1395 ignores the custom entirely. Pleshy College was founded by Thomas duke of Gloucester, and there exists an inventory of the goods of the founder at Pleshy Castle taken in 1399, practically contemporaneous with the sequence. It does not seem as though the College sequence was observed in the ducal chapel: for the vestments do not include a green suit, which the sequence prescribes for Sundays after Trinity, though they had a single vestment of green cloth of gold. But it does include a suit of three white chasubles, which had a frontal marked with a red cross, and two riddels sprinkled with red crosses: and these can only have been for Lent. There was also a white vestment with rolls inscribed *Notre cotuma* and red crosses sprinkled over it, having only one chasuble and no tunicles; and a third of white tartryn with red crosses and riddels of the same, both of which must have been for low masses in Lent. It is therefore very strange that there should be no mention of white for Lent at the college close by.

The information which the books and inventories give as to the colour for Baptism and Confirmation is not great.

On Easter Even the priest wore a *red* cope to bless the font at Salisbury in the fifteenth century, and probably before that time. On Whitsun Eve he did the same. *Red* was also the colour for the procession to the font at Westminster in the fourteenth century, and at Evesham for the vigils of Easter and Whitsun. It was *red* also at Wells. At Exeter it

was *red* on Whitsun Eve, but *white* on Easter Even, as apparently at York on both days. The baptisms and confirmation that followed, if there were any, were no doubt in those colours, either red or white according to the place.

At Great Witchingham in Norfolk, the font is adorned with coloured representations of the seven sacraments : and the priest who is baptizing wears a *red* stole.[1] But the bishop who is confirming wears only a white rochet and a hood about his shoulders : [2] and at Westhall in Suffolk [3] he is shown upon the font as wearing a crossed stole, a cloth of gold cope, and a mitre.

When confirmation was given immediately after baptism the same colour was used as at that : nor was any change of colour effected during the course of the baptismal service, as in the Roman rite.

In practice, however, confirmation was more often administered by the roadside. The bishop rode round about once in three years, confirming children: if he were careful and reverent he dismounted from his horse, like St. Hugh of Lincoln ; and he put on a stole, though nothing is said as to its colour, nor was that probably taken into consideration.

At royal baptisms and confirmations the officiating bishop and his attendants, and the whole quire as well, generally wore ' rich copes ' : the splendour being more considered than the colour. The font was to be hanged round about with cloth of gold, according to the Ordinances of King Henry VII.[4] At the baptism of the lady Elizabeth, daughter of King Henry VIII, they had a silver font in the midst of the church, raised on three steps, and over it hung a square canopy of crimson satin, fringed with gold. The King's chapel was all in copes.[5]

In the processions to the font on Easter Even, and in the similar processions at evensong during the following week, the oil and cream were carried before the priest in readiness for the hallowing of the font. Sometimes these were in separate vessels, sometimes in a box with compartments called a chrismatory. They were carried by a clerk or deacon who held them in a sudary, of which frequent mention is made in the inventories. A few examples are here given :

late 15th cent. London, St. Margaret Pattens.
ij Sudarys of Redd sybt (*lege* sylk) the on ys frynged with blake. *Arch. Jour.* xlij. 327.

[1] *Arch. Jour.* lix. 23. [2] *Ibid.* pl. vi. p. 22. [3] *Ibid.* 24.
[4] Nichols, *Collection of Ordinances*, etc. 126. [5] Stow, *Annals* (Lond. 1631), 569.

1485. Southwark, St. Margaret.
a touell of dyapur imoylyd with blew dogges and flowrys to serve for ester haly days to bere the tapur to the font ij yerdes and a quartyr long. *Brit. Mag.* xxxiii. 180.

1504. Cambridge, St. Mary the Great.
An olde Clothe of silke to ber in the Crysmatorye to the ffownte.
Another Clothe of Syndale for the Crismatorye. Foster, 7.

c. 1510. Norwich, St. Peter Mancroft.
an awbe. w^{t} blew chessabelles. garnishid w^{t} crownes of gold. & a lambe uppon a boke. of gold. & it servyth to bere the oile and creme at ester.
a towelly of Rayns [3¾ yards by ½ yard] garnishid a bought the egges with redde sylke and grene And at ich end birdes of rede silke and gold it servith to bere the oile and creme at ester. *Norfolk Archaeology*, xiv. 204, 222.

1513 and 1530. Cambridge, St. Mary the Great.
a crismatory of silver with ij clothis on of rede sylke the other of grene sylke.
Foster, 15, 70.

1517. Reading, St. Lawrence.
a cloth of ray silk [in 1523 a sewdary of Ray silk] to bere the crismatory at Ester.
Kerry, 108, 115.

c. 1520. Bristol, St. Ewen.
a towell of Redde sylke with othyr colurs to bere the Crysmatory. Atchley, 13.

1541. London, St. Mary Abchurch.
a rybbon to beare the crysmatory.
a towell to beare the taper to the founte. P.R.O., Exch. K.R., Ch. Gds. 4/13.

The earliest sudaries were of linen cloth: but as time went on, they came to be made of more costly material, and also to be coloured. Red for the Easter sudary is no doubt due to that being the colour (at Sarum and Wells, etc.) for the hallowing of the cream on Maundy Thursday, and also for the solemn baptisms on Easter Even. Green in medieval ornaments is very frequently associated with red, to which it is physically the complementary colour: but its use on these occasions may also be for the same reason as for the colour of the Easter banners, that is, it represents the springtime, the resurrection of the vegetable world from its winter sleep, which happily coincides with the Lord's Resurrection from the grave, as the Easter processional hymn *Salve, festa dies* reminds us.

The blessing of holy water before mass was performed by a priest in a *red* cope at Salisbury in the fifteenth and sixteenth centuries, if not earlier. The colour of the silk cope is not given in the York books, and at Hereford the priest only wore alb and amice. As the custom of

sprinkling with holy water grew up, in part at any rate, out of a use or abuse of baptismal water, it seems as though the blessing borrowed the baptismal colour as well.

Of the colour at weddings next to nothing is known: but the votive mass of the Holy Trinity which followed the marriage may give a clue to it. This mass, on other occasions, was sometimes sung in *blue* vestments, sometimes in *red*. In a late-fourteenth century picture of the marriage of St. Etheldreda, now in the possession of the Society of Antiquaries of London and believed to have come from Ely, the nuptial ceremony is being performed by a bishop in a *red* cloth of gold cope.

Only one church, so far as is known at present, owned a special set of vestments for weddings. At High Wycombe, Bucks, in 1518–19 they had

> A Cope with white Rosys called the weddyng Cope with deken and subdeken.
> A vestment for a wedin the crose red welvet purlyd with gold.
>
> *Records of Bucks*, viii. 122, 124.

The cope was apparently *not* white, since the roses must have been of a different colour from the ground: and the vestment was *not* red, for similar reasons. If all were of a suit, then the colour was neither red nor white, though possibly green: but this is not certain, and medieval practice was too irregular in such matters to allow of its being assumed as sure.

One other positive indication of the wedding colour is from the font at Great Witchingham, where the priest in the representation of Matrimony is wearing a *green* stole. This is quite compatible with the High Wycombe items, for cope and vestment both could easily have been green, the colour of fruitfulness: though equally well they *might* have been yellow or blue.

It was customary in the middle ages to hold over the bride and bridegroom, if they were maid and bachelor, a canopy which was commonly called the care-cloth. The inventories give many examples of it, as well as a few other ornaments used at weddings:

1297. Belchamp St. Paul, Essex.
Pannus sponsalicius de *albo* panno. *Visitations*, etc. 38.

1297. Aldbury, Herts.
j pannus sponsalicius *albi* coloris. *Ibid.* 47.

1297. Sandon, Herts.
pannus sponsalicius de pallo. *Ibid.* 48.

1434. Scarborough, St. Mary.
unum sudarium pro nupcijs. *Archaeologia*, lj. 161.

1466. London, St. Stephen, Coleman Street.
j lytyll clothe for weddynges panyed with *rede and yollowe* for to knele theron. *Archaeologia*, l. 42.

1485. Southwark, St. Margaret.
A Care Cloth of *grene* sylke with dyvyrs bestes of wyght. *Brit. Mag.* xxxiij. 16.

1488. London, St. Christopher le Stocks.
a Cloth of ffeble silke to serve at weddings for a care cloth. *Archaeologia*, xlv. 115.

c. 1492. Bristol, St. Ewen.
A Care cloth of *Russet* silke tarteronn. Atchley, *Some Bristol Inventories*, 11.

1500. Canterbury, St. Dunstan.
A cloth for weddyng. *Gent. Mag.* 1837, ij. 570.

1503. Reading, St. Lawrence.
iiij [in 1517 iij] pillows of *russet* ray for weddyngs.
A Cloth of gotis to ley in the weddyng cheyre [and in 1523].
1517. a pall of *whit* silke lyned with lynen cloth for weddings. Kerry, 108, 109, 115.

1551–2. London, St. Peter Cheap.
a care cloth of chekkered velvett of dyverse colours.
P.R.O., Exch. K.R., Ch. Gds. 4/31.

1552. Addington, Surrey.
on lynyn care cloth. Daniel-Tyssen, 63.

1552. Wistow, Hunts.
one care cloth of *green* silk. *Alcuin Club Collns.* vii. 2.

1552. Chislehurst, Kent.
on care cloth of *red* silke for Weddynges. *Arch. Cant.* viij. 131.

1552. Calais, St. Mary.
one olde Careclothe of *white and reed.* *Archaeologia*, liij. 385.

The following items relate to the churching of women: apparently the cloth was for the mother to kneel upon.

1500. Canterbury, St. Dunstan.
A clothe staynyd for the puryficacion off women. *Gent. Mag.* 1837, ij. 570.

1503. Will of Margaret Joy.
To the church [of Hoo St. Werburgh] a coverlit color grene for to be okupyed att the churchyng of purificacion of women there. *Test. Cant.* West Kent, 39.

1504. Cambridge, St. Mary the Great.
a Clothe of Tappestry werk for Chirchyng of wifes lyned with Canvas. Foster, 8.

1551–2. London, St. Peter Cheap.
a care cloth to lye before women at their purification.
P.R.O., Exch. K.R., Ch. Gds. 4/31.

1552. Wandsworth, Surrey.
a clothe serving for the purification of silke. Daniel-Tyssen, 46.

1558. Southwark, St. Olave, Surrey.
a cloth for purification of women. *Gent. Mag.* 1837, i. 489.

The only evidence for the colour for extreme unction is again from the font at Great Witchingham, where the priest who is aneling the sick man wears a surplice and a *red* stole.

It now remains to summarize for present day use the results of this enquiry into the colours used liturgically in England during the middle ages.

Where the colour sequence is definitely known, it seems right that the cathedral church in which it formerly obtained should continue to follow it, modified by the evidence of the inventories as to what was actually worn and used. And although these rules were only those of the cathedral church, and diocesan sequences never obtained in England, yet it would be quite in accord with canonical principles for the parish churches to copy the customs of the mother church of the diocese, so far as their means will allow them.

Most, if not all, of the cathedral and collegiate churches now have more than a single red frontal, and a few have even one or more copes.

A large number of parish churches also have a change of frontals, and happily more than a few possess sets of vestments, or at least one chasuble and its appurtenances, if only of linen.

But there are many churches which for lack of means are still scantily furnished with altar hangings or vestments. The same condition of things prevailed from quite early times down to the middle of the sixteenth century. It is obvious therefore that the single vestment or frontal which often was, and is yet, all that numbers of churches possessed, can only have been used every day and at all seasons. And so it must be still. A church with two vestments would use the better suit for Sundays and festivals, and the meaner for ferial days, regardless of colour; and this again should be the rule now.

An increase to three suits would enable many a church to follow the old English precedent of a festal suit, a Sunday suit, and a weekday suit; to which might be added a plain suit of white linen for Lent.

English Liturgical Colours

Where the means of the church will allow, something more is desired, and the following table gives the colours that may be used for each day of the Church's year. When two colours are given, the former is that which of old time was the more prevalent.

It was customary in England, and is still the rule in the Dominican Order, to use on the highest feasts the best and most handsome vestments, whether or not the colour was that proper to the feast. On Sundays and weekdays after Epiphany and Trinity the older vestments, frontals, and hangings, regardless of their colour, were used up. There is no need whatever, at any rate at these latter seasons, for the frontals and vestments to agree in colour: they certainly did not always in the middle ages.

A Table of Liturgical Colours according to the Ancient Use of the Church of England.

SEASON OR DAY	COLOURS
Advent	Red, or Blue. On the Third Sunday in Advent, on account of the prominence of St. John Baptist in the collect and gospel appointed for this day in the Book of Common Prayer, it would be in accord with medieval precedent to alter the colour to that appropriate to St. John; just as the mass of Ember Wednesday in Advent was often sung in our Lady's colour for a like reason.
Christmas	The Best vestments, frontals, and hangings, regardless of their colour; but otherwise White.
St. Stephen	Red, and the second-best copes.
St. John Evangelist	White, and the second-best copes.
Holy Innocents or Childermas	Red, and the second-best copes.
During the octaves of Christmas	White.
Circumcision	White, or White and Red together.
The Epiphany, or Twelfth Day	The Best vestments, frontals, and hangings, especially those adorned with stars, regardless of the colour. Otherwise Red, or White.
During the octaves	Red, or White.
Sundays after Epiphany	Red.
Weekdays after Epiphany	Red, or any old or worn vestments or frontals of whatever colour.

English Liturgical Colours

SEASON OR DAY	COLOURS
Septuagesima to Lent	Red, or Blue.
Ash Wednesday, or the First day of Lent	Red.
Weekdays in Lent until Passion Sunday	Plain White. The vestments frontals and hangings may be adorned with small red, blue, or black crosses and other symbols of the Passion.
Sundays in Lent until Passion Sunday	Plain White. This may be used as on the weekdays with more reason under the Book of Common Prayer, since that prescribes the Lenten memorial of the fast for Sundays as well as weekdays, which was not done in the Salisbury rite. When they have not any Lenten White, Red or Blue may be used.
Passiontide, Sundays and week-days alike	Red. Where more than one suit of red exists, the darker and plainer should be used.
Maundy Thursday	Red.
Good Friday	Red vestments at the *missa sicca* or ante-communion service.
Easter Even	Red vestments at the ante-communion service. At evensong the Lenten veils still remain up, but the altar hangings and copes should be the Best; otherwise White.
Easter Day	The Best vestments, frontals, and hangings, regardless of colour; otherwise White.
Monday and Tuesday in Easter Week	White, and the second-best copes.
The rest of Eastertide	White.
The Rogation-days	White.
The Ascension Day	The Best vestments, frontals, and hangings, regardless of colour; otherwise White.
Thence till Whitsunday	White.
Whitsunday	The Best vestments, frontals, and hangings, regardless of colour; otherwise White. Red was used in a few places, even though it was not the Paschal colour there.
Monday and Tuesday in Whitsun Week	White, and the second-best copes (or Red).
Rest of Whitsun Week	White (or Red).
Trinity Sunday	The Best vestments, frontals, and hangings, regardless of colour; otherwise White or Red.
During the week	White or Red, as Trinity Sunday has quasi-octaves still in the Book of Common Prayer.
[Corpus Christi	The Best vestments, etc. otherwise Red, or Red and White together.]
Sundays after Trinity	Red. Green is ordered in one or two places. In practice the older and least handsome vestments should be used, whatever their colour.

English Liturgical Colours

SEASON OR DAY	COLOURS
Weekdays after Trinity	As on the Sundays.
Dedication Festival	The Best vestments, frontals, and hangings; otherwise White, or all colours together.
The *Festum loci*, of the saint or mystery in whose name the church is dedicated	The Best vestments, etc.; otherwise those of the colour appropriate to the saint or mystery.
Feasts of the blessed Virgin Mary	White.
Saints' days in Eastertide	White.
Apostles, Martyrs, and Evangelists, out of Eastertide	Red.
Virgin-Martyrs	White, or White and Red together.
Virgins not Martyrs	White.
Confessors	Yellow, Green, or Blue.[1]
Holy Women not Virgins	Yellow, or Green.
Angels	White, or Red.
Holy Cross Days	Red (even in Eastertide).
Nativity of St. John Baptist	White, or Blue.
St. Mary Magdalene	White; Green and Yellow, Yellow, or Blue.
The Transfiguration	White (no English medieval information).
The Holy Name	The Best vestments, etc.; otherwise Red.
Michaelmas	White, or White and Blue together.
All Saints' Day	The Best vestments, etc.; otherwise Red and White together. All colours together are also recommended.
All Souls' Day	Black, or Blue in default of Black.
Funerals and Requiem Services	Black, or dark Blue.
Baptisms	Red.
Confirmations	Red.
Weddings	Green, Red, Blue.
Votive Services:	
for Peace	White.
for Thanksgiving	The Best vestments, etc.; otherwise Red, or White.
for the Parish (*Salus populi*)	Red, or Blue.

[1] If the church should happen to be so well off as to have sets of each of these colours, there would be no objection to reserving Green for doctors and bishops, Blue for ascetic and monastic confessors, and Yellow for the rest.

APPENDIX I

CONCERNING THE COLOURS USED IN ENGLISH CHURCHES

THE following entries from inventories, etc. have been selected to illustrate the great diversity of the colours used in England for vestments and other church gear. For convenience they are here arranged as secondaries of the four principal colours: red, white, green, and black. It must not be assumed from the fewness of the entries that any particular colour is rarely to be found, though some colours obviously are more frequently to be met with than others. Items specifically of red, white, green, and black proper have not been included.

RED.

1. *Purpureus* or red-purple, that is, purple with enough red in it to be contrasted with blue.

1079. Ely Abbey: Casula purpurea cum aurifriso, etc. alia purpurea sanguinea cum aurifriso, etc.

1176–93. Peterborough Abbey: among gifts of abbot Benet: [unam casulam optimam] scilicet brunam de tenui purpura et opera subtili pretiosam.

1245. London, St. Paul's Cathedral Church: Casula de rubea purpura.

1315–16. Canterbury, Christchurch Priory: Casula de colore de soupe en vin.

1452–3. Bridport, St. Andrew's chapel, Dorset: a payre of vestmentes of sadde blewe with an orfrey of purpyll colour.

1466. London, St. Stephen Coleman Street. j hole vestment of rede purpyll silk.

1498. Bassingbourn, Cambs: fyrst sewt of the iiij of Rede velewet purpur Colour.

1509. Cranbrook, Kent: a sute of cloth of Bawdkyn w^{t} a cope of brown Purpule branchyd w^{t} lyles.

1517. Arundel College, Sussex; a rede vestiment called purpyll.

1546. Oxford, St. Frideswide's College: two copes of purple and redd branched with golde, and a sute to the same of vestments.

1552. Settrington, Yorks: a vestment of read purple velvet with a crosse of blewe.

1552. East Stoke, Dorset: an other paire of vestments of red purple velvet; a cope of red purple velvet.

1552. Corfe Castle, Dorset: an olde chasuble of russet purple velvet.

1552. Settrington, E.R. Yorks: one (vestment) of read purple with a crosse of blew and another of whyt silke with a crosse of read.

1552. Goxhill, E.R. Yorks: one vestment of read purple.

1552. Worcester, St. John Bedwardine: v pelowys won of reade purpull felfet.

c. 1552. York Minster: among the Red Copes in the inner vestry: Two Copes of Purple Sanguine cloth of gold. Among the Red Copes: a cope of Purple velvet with Orphrays of Cloth of gold. Among the Red vestments: a suit of Purple Damask Cloth of gold; a suit of Purple Velvet.

1*a*. White Purple.

1500. Canterbury, Christchurch Priory; Martyrdom altar.
pannus albus purpureus[1] cum ymagine beate Marie.

2. Murrey. (Equated with *sub-rubeus* in the Statutes of the Order of the Garter.)

1315. Canterbury, Christchurch Priory: xiiij panni de morre; vestimentum . . . cum casula de morre, etc.

1388. Westminster Abbey: [Divers vestiments, etc.] murrei coloris.

1408–18. Mere, Wilts: j secta de panno deaurato de morre pulverizata cum capitibus de gripis, etc.

1552. Worcester, St. Nicholas: a vestment of murry cloth.

1552. Kington St. James, Worc.: a canopy of murrey sylke.

1552. Bridport, Dorset: vj copes j of crymsen velvet, j of murry velvet.

1552. Whitchurch, Dorset: j vestmente of crymsen, j vestmente of murrey damaske.

1552. Langton Herring, Dorset: [a cope of] murry wrought with sylke.

1552. Chiswick, Middlesex: one vestment of murrey chamblett w^{t} starres.

1552. Ayot St. Lawrence, Herts: one vestment of Murry vellate.

1552. Buckingham: one cope, etc. of murrye velvyt.

3. *Sanguineus*, blood-colour, or liver-colour.

1245. London, St. Paul's Cathedral Church: Casula de sameto sanguineo sive epatico.

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[1] It is difficult to know what 'white purple' was: perhaps a purple ground with a fine white pile not very thickly over it. It is not a mistake of the scribe, for in the inventory of Osimo cathedral church, 1379, in the province of Ancona, is another example: una planeta, una dalmatica et unum pluviale de *purpura alba*. *Memorie istorico-critiche della chiesa di Osimo*, vol. V. (Roma, 1783) appx. No. lxxxvj. cited by Edmund Bishop, *Invent. Vet. Specileg.* (MS.) i. 705 at Downside Abbey. It also appears in a Hungarian inventory of 1529 (*ibid.* i. 1398): casula *alba purpurea* rubro ac viridi colore variata.

c. 1500. Norwich, St. Peter Mancroft: j pillow of sangwyn sendell; a cope of sanguyn worsted w^{t} orpheras of grene wursted.

1536. Warter Priory, Yorks: one sute of sanguine velvet.

1548. Newcastle, St. Nicholas, chantry of St. Katharine: one olde vestment of sangwyne color.

1552. Elstead, Surrey: a sangwyne coloured coòpe of sattyn of Bryddges very olde.

1552. Hawsham, E.R. Yorks: one vestment of sanguine silk.

4. Crimson. In the Edwardian Inventories vestments and ornaments of crimson are in a large majority.

1466. London, St. Stephen Coleman Street: ij smalle parures for aube slevys one of cremsyn the tother of blew.

1488. London, St. Christopher le Stocks: a Sewte of crymsyn velvet.

1517. Reading, St. Lawrence: a cope of crymsen velwett w^{t} orphrays imbrowdred; a cope of Crymson Bawdekyn, the orfray of yelow saten; a Chisible of Crymson silk w^{t} grypes w^{t} narow Crosse of white; an awter cloth of Crymson and tawney velwett ymbrowdred.

1545–6. London, St. Katharine's Hospital by the Tower: iiij^{or} copes of olde crymesen velvett w^{t} purces of clothe of golde; ij copes of crymsen velvett fugery with flowers of golde.

1552. Guildford, St. Mary, Surrey: a coope of crymosen vellat.

1552. Bromsgrove, Worc.: j sute of vestments of crymsen sylke with black strakes.

1552. North Mimms, Herts: a coppe of crimosyne vellat imbrodred w^{t} gold.

1552. East Lulworth, Dorset: a payre of vestmentes of crymson velvet.

1552. Flamstead, Herts: one Cope of Crymosyne vellet Imbrodered w^{t} gold; a vestment of crymosine vellet Imbrodred w^{t} gold.

1552. Great Hormead, Herts: a vestment of crymsone velvet.

1552. Hurley, Berks: a vestment of crymsyn velvet embrodered.

1552. Warfield, Berks: one cope of Crimsin velvet.

1552. Olney, Bucks: iij copes of redde crymson daimmiaske.

5. Rose-colour.

1552. Dartford, Kent: ij old tynnacles caled vestments of grene cloth imbrothered with rose sylke.

6. Carnation-colour: flesh colour, or pale pink, not the deeper red of later times.

1519–20. Bristol, St. Nicholas: a hanging for the awter . . . of saten a brygges carnacyon and gren.

1552. Olney, Bucks: a whole sute of vestymentes of carnacion collo^{r}.

1552. Sandon, Herts: a cope of carnacion coloured sarcenett.

1552. York Minster: among the red copes: a cope of Carnacion velvet with Stars of gold.

1552–3. London, St. Martin Outwich: an olde vestement of clothe a bawdkin of carnacion colour; a tunacle of bawdkin carnacion coullo^{r}.

7. Scarlet.

1552. Worcester, All Saints: a scarlet cope.

1552. Kirk Langley, Derbyshire: ij coopes j of skarlet.

1552. Stansted Abbot, Herts: a cope of Crymsone velvet; an Aulter cloth of Red skarlat w^{t} ij panes of blak velvet.

1552. Whitchurch, Bucks: a vestement of scarlett clothe.

8. Horse-flesh colour. This according to *A New English Dictionary* was 'a peculiar reddish-bronze. Horse-flesh ore, an ore of copper, bornite.'

1531 or 1532. Eton College, Bucks: a coope of blewe, etc. lynyd with buckram like horseflesh.

1539. St. Osyth's Priory, Essex: a vestment of horsseflesh color.

1552. Staunton, Worc.: iij vestments the ij of horsefleshe-coloure.

1552. Bermondsey, St. Mary Magdalene, Surrey: iij dekens of sylke . . . the other of horseflesh color.

9. Lake.

1552. Great Linford, Bucks: a cope of old red lake parme velvet.

GREEN.

1. *Viridis, Vert.*

1245. St. Paul's Cathedral Church: casula . . . de viridi sameto plano; Tunica et dalmatica de viridi columbino.

c. 1400. London, St. Martin Ludgate: un Chesible de vert satyn raiez, etc.

1552. Over Winchendon, Bucks: j vestement of grene silke and a nother of darke grene silk; j coope of grene silke and another of dark grene silke.

1552. Holte St. Martin, Worc.: j payre of vestements of grene velvett.

2. Caudle-colour: that apparently of the old-fashioned caudle, a warm mixture of egg, milk, and wine or spirit, spiced and sweetened.

1517. Arundel College, Sussex: a light aulter cloth for our Lady chapell called cawdell colour with a frontell, etc. (among the green ornaments); a bawdekin called caudell coloure.

3. *Glaucus*, glaucous: a light bluish-green with a white sheen in it; the colour of the foliage of so many sea-side plants, e.g. the horned poppy (*Glaucium luteum*), or of the pinks and carnations of our gardens.

1315. Canterbury, Christchurch Priory: Vestimentum . . . glauci coloris.

1345. Lichfield Cathedral Church: una casula de samito cum tunica et dalmatica de sindone glauco.

1357. Cambridge, Peterhouse; given by Thomas de l'Isle bishop of Ely: unum vestimentum de glauco pulverizatum stellis argenteis, etc.

1386. Inventory of Richard Ravenser, archdeacon of Lincoln: ij. cape palliate de baudkyn blodio et glauco de serico, cum casula, etc.

1388. Westminster Abbey: [Sundry vestments, etc.] glaucei coloris; also 'viridis coloris.'

1397. Durham Priory; Status Feretrarii: j par de Rydellis blodii et glauci coloris.

c. 1400. London, St. Martin Ludgate: un veyell de Coloures de bloy et glauke ordenez pur pendre en quaresme devant le principal altier.

Temp. Henry IV. St. Albans Abbey: una capa de coloribus viridi et glauco tensellata cum rosis et pisciculis de auro.

1408. Heytesbury College, Wilts: j vestimentum glauci coloris, viz. iij cape j casula ij tunice, etc. ejusdem secte; j Frontell de cerico glauco pulverizato cum rosis rubeis et floribus de Lylys blodii coloris.

1441–2. Durham Priory; Status Feretrarii: j vestimentum glauci et rubei coloris de welwett.

1458. Kirkby-le-Soken, Essex: Una casula glauci coloris sine albis.

1506. Exeter Cathedral Church: [Divers copes, etc.] glaucii coloris; also 'de viridi colore.'

4. Popinjay-colour: the yellow or green of popinjays or parrots.

1538. Worcester, Grey Friars: j [syngyll vestment] of sylke with grene popengays & sylver hedds.

1546. Fotheringhay College, Northants: ij redd copes of sylke . . . and the orphres of popingaye grene velvet.

1552. Chiswick, Middlesex: one vestment of damask of popingey color.

1552. Charing, Kent: a alter clothe of popyngay sarsnat with curtains.

1552. Battersea, Surrey: a vestment of grene birde sylke.

1552. Sarrat, Herts: a vestment of sylke popingey coller, etc.; a coppe of yallow sylke popingey; an alter clothe of yallow sylke popingay.

1552. Therfield, Herts: a vestment of popingeay grene Damask.

1552. Bledlow, Bucks: one cope of popyngeye silk.

1552. Taplow, Bucks: iij coeppes thone of blew damaske thother of red damaske thother popyngey colowr; iij vestmentes . . [one of] popengey colowr.

1552. Farnham, Dorset: iij vestments . . . j of poppenge.

1552. Chaseley, Worc.: j payre of vestments of silk culler poppengey.

1552. Holt St. Martin, Worc.: a cope of popyngaye colore.

5. Yellow, *croceus, fulvus.*

1245. London, St. Paul's Cathedral Church: Casula de viridi sameto croceali, aliquantulum; Casula de sameto viridi croceali; Casula de sameto plus croceo quam viridi; Capa de croceo sameto; Casula . . . de sameto croceo viridenti plana.

1249. Tillingham, Essex: capa chori crocea.

1297. Kirkby-le-Soken, Essex: j casula de samitto croceo cum bendis de aurifrisio.

1297. St. Pancras, Middlesex: j [frontale] stragulatum de viridi et croceo colore; casula crocea de Samitto.

1376. Cambridge, Corpus Christi College: unum vestimentum . . . cujus le chamb est fulvum anglice *yelwe.*

1395. Bristol, All Saints: j casulam crocei coloris.

1402. London, St. Paul's Cathedral Church: una Casula crocei coloris.

1432. London, St. Mary at Hill: j yelew cope of silk; a olde vestment of red lyned with yelow bokeram.

1466. London, St. Stephen Coleman Street: j hole sute of vestmentes of yollow badkyn w^{t} golde; j. vestement of yollow sylke w^{t} a grene crose for feryalle dayes.

1500. Will of Joan Spryngatt, widow, of Offham, Kent: Lego ecclesie ibidem unum coopertorium coloris yelowe.

1542. London, St. Stephen Coleman Street: a hangyng yalow damaske w^{t} silke curtyns.

1552. Poxwell, Dorset: Two aulter clothes thone of yelowe silk.

1552. Tarrant Monachorum, Dorset: ij copes j blewe . . . thother yellowe sylke; iij vestmentes . . . j yellow sylke; j frunt cloth for the table of satten whyt & yellowe; j tunecle of yellow sylke.

1552. Wimborne St. Giles, Dorset: ij payer of vestmentes of yellow sylke.

1552. Wareham St. Peter, Dorset: j payre (of vestments) of yellowe red and grene Dornex; ij curtens of yelowe and grene taffaty; j canapy of grene and yellow satten.

1552. Eldersfield, Worc.: j vestment of yellow velvet.

1552. Chiswick, Middlesex: one vestment of yelowe sylke; one yelowe cope wyth lyons; one other yelowe cope w^{t} pecokes feder; a hanging of yelowe sylke for the high aulter.

6. Orange.

1517. Reading, St. Lawrence: an awter cloth of sarsenet orenge colo^{r} & blew w^{t} curteyns of the same.

1547. London, St. Peter West Cheap: a vestment of orange colour with flower de luces.

1552. Down, Kent: (altar cloth) of oringe coloure with flowers of gold.

1552. Clapham, Surrey: One cope of orenge tawney borderede with grene damask.

1552. Puddletown, Dorset: j payre of vestementes of orange culler saten.

1552. Maiden Newton, Dorset: j [payre of vestmentes] of Tawney dornex; j [cope] of braunched sarsenet of orrenge culler; iij clothes to hange before the table [j] of oryant culler j of grene & yellowe lockram.

7. Tawney, a dull yellow colour like the modern 'old-gold'; it was of various shades, light, sad, dark.

1388. Westminster Abbey: Quintumdecimum frontellum . . . de panno de baudekyn coloris de tawny.

1470. London, St. Margaret Pattens: a nother frontell of Tawny velvett with whyte roses.

1506. Exeter Cathedral Church: j casula de tawny velvete cum cruce de rubeo velvete.

1518. Oxford, Brasenose College, bequests to: a vestment of velvet sad tawny the orfrays of light tawny.

1519. Will of Dame Joyce Percy: To the freris minors of Westwodd in Beverley a cope of tany damaske broudered with lylly flowers.

1542. London, St. Stephen Coleman Street: A hanging of grene vellet and tawney Enbrodered with flowers; a hangyng of Tauney vellet with silke curtyns.

1545. Burton Abbey, Staffs: an old pall of tawnye sylke with garters; a vestment of tawnye sylke with yelowe bryddes and flowers and lyons.

1546. Oxford, St. Frideswide's College: three paire of yolow whitt and tawney curtians of damask and cercenet.

1548. Alnwick Castle chapel, Northumberland; one vestment of tauney damaske with leves of gold; one vestment of tauney sylke, etc.; ij curtens of yellow sarcenet.

1552. St. Alban's, St. Peter, Herts: A vestment of Tawnye Saye.

1552. Chipping Barnet, Herts: a vestment of Tawnye Sattyne w^t^ Flowers.

1552. Stondon, Herts: A vestment of sadd Tawnye satten.

1552. Frilsham, Berks: [a vestment] darke tawnye sylke blewe standing in the myddest.

1552. Great Shefford, Berks: One vestyment of single Sarcenet branched the one parte blewe and the other parte Dark Tawneye.

1552. Chaseley, Worc.: j cope of broune tawny velvet.

1552. Worth Maltravers, Dorset: a payre of vestments of tawny velvet. [and in many other Dorset churches.]

1552. Exeter, St. Stephen: one [vestiment] of orenge tawny bridge sattyn.

1552. Repton, Derbyshire: j coope of tauny velvet.

1552. Lowthorpe, E.R. Yorks: One suyt of tauney worsted . . . one yalowe cope of silke.

1552. Swine, E.R. Yorks: One vestment of tauney silke with a greine albe for the same (and two tawney copes); one blewe cope with yalowe leves.

1561. London, St. Christopher le Stocks: Thre Table Clothes narrowe, one of velvet tawney.

At St. John's Church, Glastonbury, is a tawny or 'old gold' pall or hersecloth with blue cross, all embroidered, made out of an old cope *temp.* Ed. VI. It is in a glass frame in the north aisle.

A pair of tunicles of tawny velvet, opened out and made up into a hersecloth, is preserved in Littledean Church, Gloucestershire.

8. Ginger colour.

1545. Burton Abbey, Staffs.: an old pece of a pall of gynger collored sylke.

Black.

1. Blue-purple and Black-purple, that is, with enough blue in it to be contrasted with red.

1245. London, St. Paul's Cathedral Church: Casula de purpura quasi marmorea;[1] Casula de nigra purpura quasi marmorea; Casula Mauritii episcopi [1086–7–1107] est de purpura marmorea; Casula bendata rubeo et purpura; Tunica ex alio imperiali quasi marmorea. Tunica de panno quodam marmorea spisso . . . de serico purpureo; Tunica de dyaspero marmoreo spisso quasi purpura;

[1] Was this 'marble' porphyry?

Duo baudekini purpurei coloris cum capitibus griffonum rubeis, etc.; Alius baudekinus . . . bordatus purpura et rubeo.

1315–16. Canterbury, Christchurch Priory: Par unum (tunicularum) de Purpureo de Inde; Casula de panno de Tharse indico plunket . . . et alba cum paruris de panno de Tharse purpre. Casula de purpure et rubeo sindone dupplicata cum pallio.

1322–35. Glastonbury Abbey: Adam of Sodbury, abbot, gave 'tres sectas de serico quarum prima rubea cum bestiis et aquilis purpureis.'

c. 1356. Ely Cathedral Church: duas capas ex panno de serico purpurei coloris vineis intextis rubeis.

1402. London, St. Paul's Cathedral Church: una Casula purpurei coloris . . . et alia Casula de serico plano ejusdem coloris; ij tuniculae de blauio serico stragulatae.

1452–3. Bridport, St. Andrew's chapel, Dorset: A payre vestmentes of purpille with a orfray of black.

1475. Wycombe, Bucks: a Chesapyll j tenekyll of sylke beryng branchis of blew-purpyll.

1488. London, St. Christopher le Stocks: a Vestement of purpull velvet.

c. 1500. Norwich, St. Peter Mancroft: a vestment complet . . . of purpull vellvet . . . and the orpheres red velvet.

1509. Cranbrook, Kent: a vestement of purpull w^{t} gren branches (?) of silk w^{t} a rede crosse.

1546. Oxford, St. Frideswide's College; Two copes of purple and redd.

1550. Bristol, St. Stephen: a vestment of purple velvett blew; a vestment of purple blew with a crosse of Crymsyn velvett.

1552. Watford, Herts: a grene purple [1] vestment of silke; an old vest. of purple Damask.

1552. Cheshunt, Herts: a vestment w^{t} a tunicle of Red clothe of golde crossed w^{t} purple clothe of golde.

1552. Hertford, All Saints: A vestment of purple sylke w^{t} Ernes & crownes.

2. Blue: *indicus, indus, blodius, bluetus, blauius.*

1176–93. Peterborough Abbey: among gifts of abbot Benet: [alteram casulam] colore indico optimam.

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[1] This green-purple at Watford in 1552 is not an error, for in the list of the vestments which the Friars Eremite of St. Paul in Hungary put in safety for fear of the Turks in 1529 occur the following kinds of purple: Casula *purpurea rubra* (thrice): casula *purpurea viridis*: casula *purpurea coccinea* (twice): casula *alba purpurea* rubro ac viridi colore variata: casula *purpurea pura flaua.* Cited by Edm. Bishop, *Invent. Vet. Specileg.* (MS.), j. 1398–9, 1401. (At Downside Abbey.)

1214 & 1222. Sarum Cathedral Church: Tunice iij. Dalmatice iij brodate quarum due sunt de serico indico et unum par de serico rubeo.

1245. London, St. Paul's Cathedral Church: Casula . . . de indico sameto; Tunica et dalmatica de sendato indico.

1274 × 1292. Glastonbury Abbey, Somerset; among the gifts of abbot John of Taunton: unam capam indicam cum castellis et leonibus aurotextis; unam casulam purpuream cum duobus tunicis purpureis ejusdem operis cujus et capa; duas tunicas de indico samicto, etc.

1315. Canterbury, Christchurch Priory: Casula Baldewini Archiepiscopi [1184–90] de Inde cum stellis et crescentiis brudata; casula de samicto Indico, etc.; Tria paria sandalia de Inde; Vestimentum Philippi Regis Francie de panno de Inde cum floribus de liz etc.

1327. Exeter Cathedral Church: una alba, etc., . . . cum paruris coloris Indei nigri; j casula dalmatica et tunica Indi coloris.

1345. Lichfield Cathedral Church: unum vestimentum integrum, etc. de Indo panno columbino; una casula cum duabus tunicis de Indo Samito.

1350. Cambridge, Trinity Hall: panni et cortini de samita coloris blauii operata cum stellis aureis pro ornamento altaris majoris; unum vestimentum ejusdem secte, etc.

1388. Westminster Abbey: [Divers vestments, etc.] blodij coloris.

1395. Bristol, All Saints: j capam de blueto stragulato.

1397. Pleshy Castle, Chapel of Thomas duke of Gloucester: un travers pur un auter de tartryn de Inde blanc.

c. 1400. London, St. Martin Ludgate: un vestiment de Inde les Rayes de blank; un Frountell de bloy velvet et Rayes dor; un vestiment sengle de drap dor et le champ bloy; .j. novelle cope de bloy velvet.

1402. London, St. Paul's Cathedral Church: iij capae de panno aureo blauii coloris; ij tuniculae et j casula de panno serico blauii coloris; panni aurei novi xxxij de blauio colore.

1445. London, St. Paul's Cathedral Church, Lady Chapel: Tria alia tapeta blauii coloris cum popynjayes et rosis rubiis; una parura pro amictu de blodio Satyn cum coronis aureis.

1466. London, St. Stephen Coleman Street: An hole sute of vestments of blewe damaske.

c. 1552. York Minster: among the Black vestments: Two Dalmaticks of blue damaske.

1552. Princes Risborough, Bucks: iij copys . . . the thyrde of dyme blew sylke.

1552. Chiswick, Middlesex: One vestment of darke blew . . . w^t a crosse of redd vellett.

3. Plunket, 'supposed to be the same as *Blunket*, a gray or light blue colour.'[1]

1395. Bristol, All Saints: aliam sectam vestimentorum . . . de blueto et plunket.

1397. Pleshy Castle, Chapel of Thomas duke of Gloucester: un sengle vestement de drap de damasqe plunket cestassavoir un chesible ove un orphrey rouge drap dor, etc.

1517. Reading, St. Lawrence: a cope paned w^{t} black velwett & plonket saten w^{t} orfrey of grene; a quyshon the one side plonkett saten a brydges the other syde of Chalkyd fustian.

4. Violet, a dark blue, the colour of the sweet violet.

1256–63. Evesham Abbey: among gifts of abbot Henry: sex albas et duas stolas cum manipulis, unam de serico violatico regibus aureis et episcopis et floribus super textis.

1327. Exeter Cathedral Church: j capa de violet . . . et ij cape purpuree stragulate; due cape de violet.

1494. Bristol, St. Stephen: Belcheyre's chantry: [a payre off vestmentes] off vyolett Sylke complete.

1504. Cambridge, St. Mary the Great: a vestament of violett sateyn of brigges.

1541. Welwyn, Herts: on vestment, etc. & Parells of Sattyne of Briggeis violet or Blew colour.

1541. London, St. Mary Abchurch: a vestement of violet and grene baudkinge.

1552. Wimbledon, Surrey: a vestement of violet with a crosse of saye.

1552. Godalming, Surrey: a vestyment of vyolet braunched damaske; four hangings for aulters of violet color.

1552. Dorney, Bucks: a crosse cloth of wyalate silk.

1552. St. Stephens by St. Albans, Herts: a vestment of violet vellet with a Crose of golde.

1552. Lees Langley, Herts: a vestment of violet Satten.

1552. Waddesdon, Bucks: A vestemente of vyolett colour.

1552. Lindridge, Worc.: a cope of velvet color violet.

1552. Keyston, Hunts: one vestement of violett saye.

1552. Charminster, Dorset: one cope of violet velvet with iij buttons of sylver; one vestment of violet velvet.

1552. Shrewsbury, St. Julian: one vyelett coppe of silke.

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[1] 'See *Prompt. Parv.* 406 note, and N.E.D. under Blunket.' *Durham Account Rolls*, 946.

1552. Shrewsbury, St. Chad: a vestment of violett worsted; ij violett copes callyd chauntre copes.

1552. Prior's Cleeve, Worc.: j payre of vestments of vyolett velvett, j cope of the same, j payer of vestments of bryges satten vyolett colour. [All that they had!]

5. Dun or mouse-coloured.

c. 1500. Norwich, St. Peter Mancroft: a cope of dune velvet w^t^ orpheras rede velvet: a single vestment of done damaske.

1538. Dieulacres Abbey, Staffs.: j vestment of grene and dunne sylke.

1538. Priory of St. Thomas nigh Stafford: iiij fruntes for the altar of dune yellow and grene sylke.

1538. Worcester, Blackfriars: a hangeynge off dunde sylke w^t^ a grene frynge.

1539. Peterborough Abbey: two copes of dun tissue.

1546. Gateshead, Northumberland: chantry of Our Lady: a donne silke vestement.

1548. Newcastle, St. John: chantry of St. Thomas: One vestment of donne fustyan.

1548–9. Lingfield, Surrey: an olde dunne cope with starris.

1552. Boulton, Derbyshire: j vestement of dune sylke.

1552. Swine, E.R. Yorks: One vestment of dun silke.

1552. Beverley St. Mary, E.R. Yorks: ij chyldrene copes of dune sairsnet.

1552. Pocklington, E.R. Yorks: One suyt of duned silke with iiij copes wheirof iij are of bustian.

1552. Albury, Herts: a vestment of mowce dune vellat.

1552. Lee, Kent: a dunnyshe vestmente of dornyx.

1552. Erith, Kent: One vestment of dunne tynsen velvet.

1552. Snargate, Kent: one cope of mouse dunne velvett.

1552. Shaw, Berks: a old vestymente of Donne sylke wroughte w^t^ egles of gould.

1552. Shenfield, Berks: The upper hanging clothes for the hight aulter paned w^t^ Tissew & Dunne velvet with flowres.

1552. Bledlow, Bucks: One vestemente of dune sylke.

1552. Willen, Bucks: [a vestement] of dunne velvet and blew.

1552. Long Stow, Hunts: ij tunacles of dunn and redd velvett.

1552. Huntingdon, St. Benet: One cope of reddishe dunn silke.

1552. Godmanston, Dorset: vij vestments . . . j of Dune velvet.

1552. St. Stephens by St. Albans, Herts: a vestment of Doon sarsenet with garters.

6. Dove-colour: that of the ring-dove (*Columba palumbus*) or wood-pigeon, a greyish blue.

1539. Peterborough Abbey: in the Ostrie Chapel: one vestment of dove-coloured silk.

7. Grey (*griseus*), ash-colour (*cinerei coloris*).

Late 13th cent.: Evesham Abbey. Among gifts of prior William de Lond: duas alias [capas] de examito ciner[e]i coloris compares auro stragulato.

1303–1310. Ely Cathedral Church: given by bishop Robert Orford: duas cappas tenues cinerei coloris.

1303–1322. Glastonbury Abbey: among gifts of abbot Geoffrey Fromund: duas capas brudatas et terciam non brudatam, unam grisei coloris cum lunis et stellis dictam le velewet.

1327. Exeter Cathedral Church: una capa cinerei coloris pro Die Cinerum.

1495. Oxford, St. Mary Magdalen College: viij vestimenta sacerdotalia de grey panno unius secte, etc.

1500. Canterbury, St. Dunstan: The ij^{d} vestment of grey sylke, etc.

1552. Nun Keeling, Yorks: iiij vestmentes . . . one of graie dornix.

1552. Watford, Herts: a vestment & ij tunicles of Sad whit Silke.

1552. Willen, Bucks: [a vestment of] greay and red.

1552. Farnham Royal, Bucks: a paule clothe of gray sylke.

1552. Lee, Bucks: ij coopos . . . the other grey threyd.

1552. Wimbledon, Surrey: a vestment of grene sylke with a crosse of asche color damaske.

8. Crane-colour, a bluish-grey, the hue of the common crane (*Grus grus*), but in some parts of the country the heron (*Ardea cinerea*) was, and still is, popularly called a crane. It is practically the same colour, whichever bird be meant.[1]

1503 and 1517. Reading, St. Lawrence: ij copes of satten russet crane. 1517 and 1523: ij Awter Clothes of Crane colo^{r} velwet & whit Damaske panyt . . . and ij curtens of whit & crane colo^{r} silk.

1538. Dieulacres Abbey, Staffs.: ij tynacles of crane coleryd sylke.

1546–7. Woodbury, Devon: tow stoels of crane color.

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[1] In 1240 a green (? blue) banner with a gold cross and gold cranes (*gruibus*) on both sides was bought by order of King Henry III. and offered to St. Edward at Westminster (*Calendar of Liberate Rolls*, Henry III, i. 502). In 1388 at Westminster Abbey they had a white cloth of gold cope 'cum gruibus aureis super blodio stantibus.' In 1498, one of the copes at Bassingbourne, Cambs., was of 'rede silk with cranes broydrid in golde.'

1548. Newcastle, St. Nicholas: chantry of Our Lady: One vestment of crane color fustyan.

1548–9. Bletchingley, Surrey: one cope of crane coloryd sylke.

1551. Cambridge, St. Mary the Great: a vestment crane colered bawdkyne.

1552. Dartford, Kent: [a corporas case] of crane colored silke imbrothered with gold.

1552. Sarrat, Herts: a nother Crose clothe of Craine collorede Sarsanete.

1552. Flamstead, Herts: a nother vestment of rede and Craine Collered silke.

1552. Great Wymondley, Herts: ij old vestmentes of A tawny colo^{r} thother of crane colo^{r}.

1552. Stanford Dingley, Berks: A banner of sylke, crane coloured.

1552. Gussage St. Michael, Dorset: ij copes j blewe thother crane culler.

1552. Broadwindsor, Dorset: j cope of crane cullored velvet.

1552. Fawke alias Alveston, Dorset: vj payre of vestmentes [one red, one white, one blue, one green] and ij other of crane coloure sylke.

1552. Lillington, Dorset: vi payre of vestmentes [two red, one white and red, one green] a nother of crane colord sylke.

1552. Santon, E.R. Yorks: v vestmentes. . . . one crane color.

1552. Lockington E.R. Yorks: one vestment cramefatherid [*sic*] silke.

1552. Chaseley, Worc.: j payre of vestments of crane culler sylke.

1552. Droitwich, St. Andrew, Worc.: a vestment of bustyan crane coloured wyth flowres.

9. Brown (*brunus*, *fuscus*), Russet, Burnet.[1]

1245. St. Paul's Cathedral Church: Capa fusca de panno serico breudato: Vestimentum de purpura fusca; Capa quaedam vetus obscure de panno serico; Capa etiam alia vetustissima de obscuro panno.

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[1] Lindewode (*Provinciale*, Lib. III.: tit. xix, *de statu regularium*: cap. *ad hec quoniam*: gl. in verbo *burneto*) has the following interesting note as to the distinction between brown, burnet, and russet:

potest esse differentia inter *brunum* colorem et *burnetum*: *brunus* enim color potest fieri ex lana ipsa absque tinctura . . . quale est apud nos *russetum nigrum*. *Burnetum* vero requirit tincturam et artificium hominis quo ad colorem.

Ibid. gl. in verbis *panno irregulari*.

quid ergo dicimus de habitu fratrum de Edynton et Assbirge, cujus color est *blodius intensus*, mixtus cum modico albo, et sic non est niger neque brunus neque albus? . . . habitus [de religiosorum monasterii de Syon apud Shene] color est de *russeto albo*, sic facto per mixturam lane albe cum modica parte lane nigre.

1269. Fundatio domus Sancti Edmundi Sarum: Utantur autem tam prepositus quam presbyteri in ipsa ecclesia superpelliciis in capis nigris: extra vero, vestibus humilibus et unius coloris utpote de blueto russeto cameleto, nigra burnetta et consimili.[1]

1344. Ely Cathedral Church: Among gifts of bishop Simon Montagu: quaedam vestimenta bruni coloris talentis quasi aureis intexta, duas videlicet capas et unam casulam cum quatuor tunicis ejusdem coloris.

1375. Fundatio Oratorii Sancte Trinitatis de Burtona in Insula Vecta: Utantur autem tam Archipresbyter [quam capellani] in Oratorio superpeliciis cum capis nigris, extra vero vestibus humilibus et unius coloris, utpote de nigro vel de nigro Burnet.[2]

c. 1400. London, St. Martin Ludgate: un vestiment ferialle sengle [de veille soi russet lez Raies dor *added*].

1496–7. London, St. Mary at Hill: ij awlter clothes of Russett clothe of golde; ij Curtens of Russett sarsynet frengid with sylke.

1509. Cranbrook, Kent: a vestement of cloth of bawdkyn brown branchyd with sceamings.

1509. Will of Sir John Gilliot, alderman of York: To the same kerk [of St. Saviour] two copys of russet cloth of gold, sortable as nye as may be had to a vestiment & a cope of cloth of gold which were yeven by on Bracebrig. *Test. Ebor.* v. 16.

c. 1510. York Minster: Una capa blodia de velwet cum le orfrey de tyssue russet; Una secta alba de panno rucet auri le tyssue.

1517. Reading, St. Lawrence: ij Copes of satten russet & crane the orfrey red damaske & satten; a sewte off Russett tynsyn w^{t} orffreys off blewe Tynsyn; iij pillows of russett ray for weddyngs.

1541. Welwyn, Herts: Another Vestment w^{t} the albe, etc. of branchyd dammask broone or russet colour embrodyd w^{t} flowers of Venyse golde.

1552. Purbright, Surrey: a coope of velet, color browne.

1552. Kennington, Kent: one old vestment of russett and vyolett colour.

1552. Dartford, Kent: One canopie cloth . . . of olde browne silke.

1552. Welwyn, Herts: [a vestment] of brown silke with byrdes.

1552. Woolhampton, Berks: two olde chesables one browne sylk.

1552. Wandsworth, Surrey: viij ffrountes for the alters . . . another russett damaske.

1552. Mitcham, Surrey: a cope of olde russet sylke; an alter clothe of russet velvet.

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[1] *Charters and Documents . . . of Salisbury* (RS. 97), 348.
[2] *Archaeologia*, lii. 299.

1552. Cheddington, Bucks: [a vestyment] of browne sylke imbraydred.

1552. Great Missenden, Bucks: a sute of westments of russett damask with a cope of the same.

1552. Wimborne St. Giles, Dorset: iij fruntes for the Table, j of blewe and yellow satten, the other of blew russet.

1552. Lytchet Maltravers, Dorset: j payre [of vestments] of russet sylke.

1552. Wareham, St. Mary, Dorset: ij vestmentes cullor browne.

1552. A church in E.R. Yorks: one broune vestment of saye.

1552. Out Newton, E.R. Yorks: two olde vestmentes of sylke the one grene and the other broun.

1552. Melbourne, Derbyshire: j [vestment] of russet damask.

1552. Hartshorne, Derbyshire: j coope of russett lyned wyth yelowe.

1552. Hallow All Saints in Grimley parish, Worc.: a payre of vestements of browne sengle satten.

It has already been pointed out that, besides the usual colours, red, white, green, and black, and their varieties, numerous examples are recorded of vestments and altar gear which were rayed or striped or paly, paned, checkered or diced, pied or motley and parti-coloured, changeable or shot, and reversible, and of mixed colours.

Many of them must have produced curious and interesting variations that would now-a-days be deemed most 'incorrect,' but our forefathers properly thought otherwise, as the following extracts abundantly prove:

1. Rayed, Striped, and Paled, *radiatus*, *stragulatus*, *virgulatus*.

1245. London, St. Paul's Cathedral Church: Capae duae rubeae cum bendis transversis; Tunica virgulata croceo et rubeo.

1297. Navestock, Essex: frontale stragulatum de albo panno et rubeo.

1297. Thorpe-le-Soken, Essex: Velum quadragesimale de panno lineo stragulato albo et blueto cum rosis.

1297. Belchamp St. Paul, Essex: frontale stragulatum cum aurifilo et bloico filo.

1327. Exeter Cathedral Church: ij cape purpuree stragulate.

1371. Bosham Free Chapel, Sussex: aliud vestimentum pro Presbitero paleis de scarletto et veluto hinde, etc.

1385. Will of Richard Ravenser, archdeacon of Lincoln: vestimentum meum palliatum de syndone de nigro et rubeo.

1388. Westminster Abbey: Nonum [frontellum] de panno aureo de luca varij coloris

stragulatum; una casula cum duabus tunicis stragulata quasi de una secta; una tunica stragulata per se de pluribus coloribus; due tunice cum parvis stragulis de albo et nigro.

1395. Will of Alice West, lady of Hinton Marcell: I bequethe . . . alle my vestyments of my chapell . . . and my tapites whit and rede paled and blue and red paled with alle my grene tapites that longeth to my chapell forsayd.

1397. Pleshy Castle, Chapel of Thomas duke of Gloucester: un sengle vestement de tartaryn rouge et noir rayez; un vestement de drap dor de Lukes rouge et blu palod.

late 14th cent. Norwich, St. Peter Mancroft: unum vestimentum de viridi panno serico stragulato cum orfreys de Gryffons.

1402. London, St. Paul's Cathedral Church: iiij Ridelli de serico viridis coloris stragulato cum regulis de albo et rubeo.

1417. Exeter, St. Kerrian: j viride frontellum stragulatum ad deserviendum magno altari in duplicibus festis.

1434. Scarborough, St. Mary: vestimentum integrum de rubeo stragulatum.

1466. London, St. Stephen Coleman Street: a chesabyll of Ray w^{t} a grene orfray.

1470. London, St. Margaret Pattens: a Cope of raye silk for a Childe.

1488. London, St. Christopher le Stocks: A Vestement, syngle, paled of purple and green and the orpharies of blewe wyth dyvers birdes of golde; ij Alter clothes of red and grene paled, and ij riddelles and a frontell of the same; A Lectorne Cloth, grownde blewe, with red strypes overthwarte.

1496–7. London, St. Mary-at-Hill: an aulter [clothe] of whyte damaske with the frontal paled with purple cloth of gold and white.

c. 1500. Norwich, St. Peter Mancroft: a single vestment of Ray of colour Red and blewe and the orpheras black w^{t} roses [*an added entry*].

1504. Cambridge, St. Mary the Great: a vestment of Ray velvet w^{t} a grene Crosse of Sateyn; a vestament of Ray velvet with a Crosse of Rede and Rosez of golde.

1515–16. Ashburne, Derbyshire, Holy Cross chantry: vj vestementes w^{t} albys . . . the iiij^{t} purpyll satten Rowyd w^{t} whyte sylke and golld.

1552. [. . .]ington, E.R. Yorks: a cope baryd with whyt and blewe.

1552. Egerton, Kent: aulter clowth strakyd with velvet and Satyn.

1552. Overmoigne, Dorset: one vestment of strakyd colours in silke.

1552. Melbourne, Derbyshire: j [vestment] of rayed silke.

2. Paned, or disposed in alternating panes or strips of two or more colours.

A frontal of the fifteenth century of eight yellow and red panes and powdered

with splayed eagles, etc. from Baunton church, Gloucestershire, is preserved at Knole Park near Almondsbury; and there is another of the same date, of thirteen (originally fourteen) red and white panes, sown with gold flowers, in Alverley church, Salop.

1466. London, St. Stephen Coleman Street: j frontel of whyte damaske one part. Another parte blake sylke, the thyrde parte grene velvet embraudyd w^{t} braunchis of golde and sylver.

1496–7. London, St. Mary-at-Hill: ij Awter clothes of Red cloth of golde and whight panyd. And ij^{o} curtens of Red sarsynet and whight panyd and ffrengid with silke.

c. 1500. Norwich, St. Peter Mancroft: a cope of red velvet and wight satten paned; a cope for the boy that is the bushope paned yelow and blew.

1517. Reading, St. Lawrence: a Cope of panys of clothe of gold, of crymson velvet and blew velvett; a Cope paned w^{t} blew velwett & black & orfry of grene; a cope paned w^{t} black velwett & plonkett saten with orfrey of grene; ij copes of saten a bryges white & grene paned w^{t} orfrey of tawney satin; an Awter Cloth of panes of cloth of gold & velwett; an Awter Cloth of saten blew & yelow paned w^{t} ij Curteyns crymson blew & yelow paned; ij Awter clothes of Crane colour velwett & whit Damaske panyd.

1518. Oxford, Brasenose College: bequests of bishop Wm. Smith: a Dorse and Redorse of panyd Velvett, sad tawny and Marble Colour.

1546. Fotheringhay College: iij copes paned thone pane of grene gold with bokes of white velvet and thother pane of white velvet wrought with golde and flowers of red velvet; ij Auter clothes paned with rede and blake the blake being wrought with whyte byrdes and rede to hang before thalters.

1549. Southwark, St. Saviour: an aulter clothe for the frontur of thalter of redde velvet and yelowe and redde damask in paynes with Kateryn wheles in the bordour above.

1552. Winchester Cathedral Church: vj hangyngs of aulters of saten of bridges paned red & yelow; j canypie paned with whytt and other colours; ij olde carpetts paned with blew and yelowe; ij aulter clothes of saten of bridges paned with yelow and grene.

1552. Pepper Harrow, Surrey: one aulter cloth of grene and yelow criwell pained.

1552. Guildford, Holy Trinity, Surrey: ij aulter clothes of red and white silk payned.

1552. Dartford, Kent: [altar cloth] with panes of yelowe and grene damask; [altar cloth] paned with white and green.

1552. East Molesey, Surrey: a cloth to hang before the aulter off sarcenet paned in yellow and rede.

1552. Beckenham, Kent: [a frontal] of white and grene saten of bridges paned.

1552. Bexley, Kent: ij paire of curtens of sarcenet paned with red and white.

1552. St. Albans, St. Peter: another vestment of golde payned wth rede vellet; iiij^{or} Curteynes of Sarsonett payned w^{t} rede and grene.

1552. Watford, Herts: an altar clothe of whit sattyne of Bridges paynede w^{t} red.

1552. Harpenden, Herts: a vestment . . . of red & grene satten wyth paynnes.

1552. Boxford, Berks: [a front cloth for an altar] w^{t} paynes of white damaske and blacke satten.

3. Checkered or Diced, *scaccatus*.

1345. Lichfield Cathedral Church: unum tapete scaccatum de Reyns.

1395. Bristol, All Saints: j mantellum de felvet chekere.

1402. London, St. Paul's Cathedral Church: iiij^{or} Quissini de Worsted de blauio et albo scaccato.

1431. Will of John Chaundeler, rector: Lego eidem ecclesie [Brasted] unum casulam de serico chekked cum apparatu pro uno capellano.

1458. Albury, Herts: una capa de serico blodij coloris chekkyd cum rosis in eadem. [Described in 1552 as 'a vestment of chekyrd sylke.']

1470. London, St. Margaret Pattens: a cope of cloth of gold checkered.

1479–86. London, St. Margaret Pattens: A vestyment . . . of white checker Colour red and grene with a rede crosse on the back.

1488. London, St. Christopher le Stocks: A Vestyment syngle of silke full of ray and of chekkis of dyvers coloures and the orpheries of blew velvet.

c. 1500. Norwich, St. Peter Mancroft:: iiij copis for childern of corse worke chekerd of reed and wight; a vestment single of chekker work velvet grene and yelow for the prest to syng in uppon sent nycholas day.

1506. Exeter Cathedral Church: j casula deserviens tam pro blod[io] quam albo colore checky; j casula, etc. de viridi et rubeo velvete checky.

1545. Burton Abbey, Staffs: A vestment and ij tynacles of old chequer velvett redd and blew.

1548. Newcastle, St. Nicholas: chantry of St. Peter and St. Paul: one old vestment of blewe checker sylke.

1550. Bristol, St. Stephen: A vestment of checked canvas with a redd crosse.

1552. Much Hadham, Herts: one cope of cheker worke.

1552. Chaddleworth, Berks: one [cope] w^{t} checker velvet.

1552. Wallingford, St. Peter, Berks: One Cope panyd w^t^ blewe checker velvet.

1552. Edmundshill, Dorset: j payre of vestmentes of grene threde checkered.

1552. Stalbridge, Dorset: one payre [of vestments] of whyte checker silke; one cope of checked silke.

1552. Hartshorne, Derbyshire: iiij towels j dysed with redde and blew.

1552. Atlow, Derbyshire: ij vestments j of blew sylke and the other of grene dysed.

1552. Tiberton, Worc.: a cope of lynen and dysed; j vestment of lynen chlothe of dysed worke.

1552. Hedsor, Bucks: thre vestmentes . . . the next of sylke dyced.

4. Pied, Motley, and Parti-coloured.

1388. Westminster Abbey: ij tunice partite de rubio samyt et viridi sine casula de secta.

late 14th cent. Norwich, St. Peter Mancroft: unum vestimentum bipartitum de rubeo panno serico et blewe.

1397. Pleshy Castle, Chapel of Thomas duke of Gloucester: ij copes de drap dor de cipre partez rouge et noir; une chisibil de drap dor de cipre partez blu et rouge; une cope de velvet motley le champe noir.

1488. London, St. Christopher le Stocks: A Vestement, syngle, partie, oon side red and grene and the other side blewe and lyons of silver with long tailes, and the orpharies of black with crownes and sterrys.

1504–5. Norwich Cathedral Priory: Sacrists' Accounts: In factura unius panni de Motley velveto . . . pro altare Sancte Crucis.

1509. Cranbrook, Kent: a sute of vestments of mottley w^t^ a cope.

1538. Worcester, Blackfriars: a sute of mottelay pryst decon and subdecon lackyng stols and fannells and albs.

1545. Burton Abbey, Staffs: a vestment of redd and whytt dornyxe; an auter ffront of redd and grene sylke with unycornes; a vestment of whytt and tawnye sylke with flowres.

1552. Ilkeston, Derbyshire: iij vestments [one of red] ij of sylke party collers.

1552. Eltham, Kent: one old pide cope of silk with birdes.

1552. Chardstock, Dorset: j pyde vestment of sylk.

1552. A church in E.R. Yorks: one cope of pyed dornix.

1552. Kirk Hallam, Derbyshire: iiij vestments j of pyde crule.

5. Changeable, or Shot.

1550. Bristol, St. Stephen: A vestment changeable silke wt birdes & a redd crosse; A vestment of grene changeable with birdes.

1552. Byddon, Berks: [a cope] of redd sylke and grene wrought together.

1552. Dartford, Kent: ij [corporas cases] of chaungeable sarcenett with flowers of course gold.

1552. Orpington, Kent: ij copes of chaungeable silke of the color grene and red.

1552. Shenley, Herts: another old vestment of chaungeable sylke.

1552. Baldock, Herts: ij old vestmentes of chaungeable Silke.

1552. Hinkworth, Herts: one cope one vestiment one deacon of changeable grene sylke.

1552. Bethersden, Kent: a deacon and subdeaken of changeable sylke.

1552. Sawbridgeworth, Herts: a cope of changeable blew vellet and a vestiment of the same.

1552. Hungerford, Berks: a vestament of blewe & other chaungeable silk.

1552. Wallingford, St. Mary, Berks: two copes wherof one of theme ys chaungeable sylke.

1552. Iwerne Courtnay, Dorset: j vestment of chaungeable grene and yewlow.

1552. East Lulworth, Dorset: a cloth of chaungeable saten of briges.

1552. Melbourne, Derbyshire: ij [vestments] of grene changeable silk.

6. Reversible Vestments.

1245. London, St. Paul's Cathedral Church: Casula que dicitur bifatia, eo quod pannus est extra rubeus et intus niger, ornata aurifrigio plano.

1315–16. Canterbury, Christchurch Priory: Casula dupplicata de viridi et indico sindone palliata intus et extra cum albo aurifrigio; Casula duplicata et palliata extra de rubeo panno de tarse et intra de nigro panno serico de Tripe; Casula duplicata et palliata extra de viridi panno de Tarse et intra de rubeo sindone; Vestimentum integrum cum casula dupplici ex parte una rubei coloris et ex altera de colore de plunket.

1331. Canterbury, Chapel of prior Henry of Eastry: Casula .j. palliata de Inde cum tunica et dalmatica de inde exterius et de rubeo samicto interius; Tunica .j. de Inde exterius et crocei coloris interius; dalmatica .j. de Inde exterius et rubei coloris interius; Casula .j. palliata de purpura diasperata cum tunica et dalmatica de purpura exterius et de panno croceo interius.

1345. Lichfield Cathedral Church: una capa de panno de Turky extra et rubeo syndone intra.

English Liturgical Colours

7. Vestments, etc. *Diversi Coloris* and of Various and Mixed Colours.

N.B. Some of these items may represent one or other of the foregoing variations.

1176-93. Peterborough Abbey, among gifts of abbot Benet: [casulam] quintam viridi simul et aliis coloribus varietam.

? 1277. Exeter Cathedral Church: Casula, etc. de samitta diversi coloris; una capa de diapra diversi coloris, etc.

1295. London, St. Paul's Cathedral Church: duae Capae factae de baudekino unius operis varii coloris cum bestiis variis intersertis.

1327. Exeter Cathedral Church: una casula de bourde de Elisandre diversi coloris; Una casula varii coloris; Unum frontale de diversis coloribus.

1345. Lichfield Cathedral Church: quinque cape diversi coloris; quinque panni de serico diversi coloris.

1388. Westminster Abbey: Nonum [frontellum] de panno aureo de Luca varij coloris stragulatum.

1402. London, St. Paul's Cathedral Church: ij Tuniculae de rubeo baudekyn mixto cum blauio; ij pulvinaria de serico operata cum diversis magnis scutis diversi coloris.

c. 1400. London, St. Martin Ludgate: un vestment de drap dor rouge et bloy ove Griffons.

1466. London, St. Stephen Coleman Street: j vestment of Rede and grene w^{t} Cokkes of gold; j nother chesebyl of Rede and yollowe.

1488. London, St. Christopher le Stocks: A Vestment of grene and red, single, with whyte flowers and the orpheries of blewe velvet.

c. 1500. Norwich, St. Peter Mancroft: [a suit] blew and yelow powderd w^{t} whigh flowers . the orpharas corse grene.

1517. Reading, St. Lawrence: a Chesible . . . of grene & black silk myxt with gold braunches suspendid the orfrey red velvet w^{t} Ihc in gold; ij Awter Clothes of velvett blew and blak; an awter cloth of Damaske blew and red w^{t} garters.

1552. Shelford, Surrey: iij copes . . . the thirde of dyvers colours of silke very olde.

1552. Ardeley, Herts: iij vestmentes . . . the thyrd of dyvers coloures.

1552. Tiberton, Worc.: a cope of divers colors.

1552. Stockwood, Dorset: a cope of course geare of dyvers colours.

1552. Melbourne, Derbyshire: ij copes j of velvet patches of dyverse colors.

1552. Hampstead Norris, Berks: the iiijth [payer of vestmentes] ys of yelow Sylke and therde (= thread) wrought to gether; iij copes whereof ij of theme be Red Sylk and thred wroughte to gether; A Canopy of grene thred and Red wroughte together.

1552. Thorpe, Surrey: j vestement of blewe and grene ; j vestement of blewe and yellowe.

1552. Wimbledon, Surrey : a vestment of redde and black silk.

1552. Chaldon, Surrey : a frount for thaulter of whit and grene dornix.

The following are a few selected items, that could easily be multiplied, illustrating bequests of wearing apparel, etc. for the making of church ornaments :

1371. York Minster : Chamberlains' roll. In expensis pro factura xiij caparum. vj tunicarum ac unius casule cum parura de lecto domine Philippe regine, unde ij tunice non sunt facte. £17 2*s.* 11*d.* Pro una orfra empta per thesaurarium pro principali capa facta de lecto domine Philippe regine, £4 6*s.* 8*d.* *York Fabric Rolls*, 125, 126.

1438. Will of Richard Dixton of Cirencester : I bequeath to the saide chapell of Siscetre a cloth of Silver, and a blak cloth of Damask sengill, & a gowne of Goldsmythes work, for to make vestimentis & a C gertiers. *Fifty Earliest English Wills* (E.E.T.S.), 109.

1467. Will of James Dryland of Davington, Kent : Lego ecclesie de Chesilhurst mantellum de Rede velvett ad capam pro eadem ecclesia inde conficiendam. *Test. Cant.* W. Kent, 12.

1470. Will of Dame Joan Nevile, widow of Sir Henry Nevile : I bequeath unto the [College of Warwick] ij gownes of blue velwet thereof to make a vestiment and copes. *North Country Wills* (Surtees Soc. 106), i. 55.

1485. Southwark, St. Margaret : a gentylwomans gowne of Rede felewett, which is made in ij vestmentes to our lady, price of oon iij^{li} And the other xvj^{s} viij^{d}. *British Magazine*, xxxiii. 15.

c. 1514. Will of Margaret countess of Suffolk : Item ad faciendum vestimenta inter Minorissas a nyght gowne furred with blacke coney et aliam togam de nigro velvete furred blake, and a tawny gowne de velveto. *North Country Wills*, i. 85.

1513. Will of Alexander Passelaw of Riddlesden : Also I bewit a dublet, the one half of cloth of golde and the other half of blake velvett to be made in corporases. *Test. Ebor.* v. 44.

1517–18. Will of Sir Christopher Danby of Leeds : To the said church [of Leeds] my gown of crymsen velwett. *Test. Ebor.* v. 81.

1518. Will of Sir Brian Stapleton of Wighill : To the church of Wighill my tawny damask gowne, to make a coppe or a vestiment, which is thought more necessarie. I bequeath my crymison satten dublet to the orfrayng of a coppe or a vestement, or both, of a gowne of argent damaske, the which my wyff gave to Wighill church. *Test. Ebor.* v. 94.

1521. Will of William Crowland : To the church of West Wickham a pece of a cote of velvet with rosis to make pilowes to the Highe aulter. *Test. Cant.* West Kent, 81.

1521. Will of Ambrose Purdey of Bolton juxta Bolland : I bequeath al my sylke raymant to be vestimentes, or any other ornaments, to Bolton chirch & to the chauntre of the same. *Test. Ebor.* v. 131.

1521. Will of Robert Eland of Wakefield : To the chirch [of All Hallows, Wakefield] my blake sattan gowne to make ij tonakles of. *Test. Ebor.* v. 136.

1523. Will of Edward Stanley lord Monteagle : To thabbot and covent of Salley xl.s and a velwet crymsyn gowne of my wyfe and ladies to make a vestment. *North Country Wills*, i. 113.

1524. Will of Robert Nevill of Wakefield, yeoman of the Crown : I bequeath my chamlett jacket to make a vestymente to Sancte George altar ; and it will make ij, an other to Sancte Swithune's chapell. *Test. Ebor.* v. 175.

1529. Will of William Borowgh of Tonbridge : To the church of Tonbridge. . . . Two of my best coverlatts, the oon to hang behynde the sepulchre and the other afore the high awter. *Test. Cant.* West Kent, 80.

1529. Will of Dame Maude widow of Sir Thomas Parr : I will that myn apparell be made in vestmentes and other ornamentes of the churche, and to be gevyn to Malteby, Kegworth, and Nonyngton. *North Country Wills*, i. 93.

1537. Will of Sir Robert Long, parson of Ashbridge : My best coverlet to the Maisendue [at Dover] to lay before the high altar. My best sarcenett tippett to make two curtains to the same high altar. *Test. Cant.* East Kent, 104.

One interesting point suggests itself as to some of the foregoing colours. It will be noticed that rose, carnation, scarlet, horseflesh, lake, popinjay, orange, dun, mouse, columbine, and crane colour are rarely found before the reigns of King Henry VIII and his son. Since most of them occur in the pillage inventories of 1552 it looks as if the Edwardian commissioners were a class of men quite different from the sober clerks and peaceful monks who drew up the earlier inventories. As a matter of fact they were generally chosen from the gentry of each county, and this may account for names of colours being such as they were better acquainted with as being in common use in the country.

APPENDIX II

ON THE MEANING OF VESTMENT

IN further illustration of the remarks on page 5 as to the meaning of vestment, it has been thought desirable to review chronologically the whole series of inventories consulted in the present work, and to set down briefly the information they afford on the subject.

About 1138 the London church of St. Michael de Ædredshuda had, besides an apparelled albe, an amice, stole, and girdle, *totum vestimentum sacerdotale*, that is, a whole suit.[1]

Between 1160 and 1180 another London church, St. Helen's, had *integrum vestimentum cum casula*, and St. Augustine's had a *vestimentum plenarium*, or full suit containing apparently a chasuble, apparelled albe and amice, and stole, fanon, and girdle of silk; also another *vestimentum* of which the chasuble was of silk, and the albe and amice apparelled, but the stole and fanon were lacking.

Sundry other London churches visited about 1250 each had at least one *vestimentum paratum* or *vestimentum integrum*, always with its chasuble, and sometimes a cope; occasionally there were other chasubles. A few churches had *ij paria vestimentorum*, meaning two suits[2]; but in no case is there any mention of dalmatics and tunicles.

The Sarum inventory of 1214–22 contains several *vestimenta plenaria*, meaning full suits for priests, and one had with it 'ii. paria tunicarum et dalmaticarum' and two copes 'de dono ejusdem'; and among the gifts of bishop Leofric (1050–1072–3) to his church of Exeter was 'unum par vestimentorum plenarie . . . cujus alba est de serico.'

At St. Paul's in 1245, chasubles alone are headed 'De Casulis' and followed by similar lists 'De Tuniculis et Dalmaticis.' Then comes a section 'De Vestimentis et eorum pertinentiis' in which the chasubles are the *vestimenta*, but they now include the stoles and fanons and amice-apparels, which are each separately described.

The list concludes with the remark: 'Item sine superioribus vestimentis sunt amicti plures,' descriptions of which follow, ending with a solitary entry 'duae stolae et duo manipuli veteres.'

The Exeter inventory of 1277 contains only three instances of *vestimenta*:

[1] *Cf.* 1402. Will of Sir John Depeden, knight.
Unum vestimentum sacerdotale, videlicet j chesible, ij tuniculis, cum omnibus pertinenciis, de serico. *Test. Ebor.* i. 295.
1466–7. Will of Peter Tastar, provost of Beverley.
Unum apparamentum sacerdotale, quod Anglice appellatur *a sute*, viz. tres cape, duo rocheti, et alia necessaria. *North Country Wills* (Surtees Soc. 116), 46.

[2] *Cf.* the following item from the will of Walter de Brugge, canon of York, 1396:
Item unum par vestimentorum novorum de panno cerico rubeo, cum j casula, j capa, ij tuniculis, iij albis, iij amitis, cum eorum apparatu. *Test. Ebor.* i. 208.

'unum par vestimentorum plenarie' with a silken albe, given by bishop Simon (1214–1223); 'unum par vestimentorum plenum sacerdotum de alba diaspra, casula, dalmatica, tunicula purpurei coloris;' and (a later gift) 'unum par vestimentorum plenum ad usum diaconi et subdiaconi.' There was also added in 1327 by gift of bishop James Berkeley, 'unum par vestimentorum cum casula . . . et est ipsa casula stola cum phano et paruris ad albam egregie cum perlis ornata . amictus vero predictorum vestimentorum est similiter egregie ornatus cum grossioribus perlis quam cetera supradicta.'

Before leaving the thirteenth century it may be of interest to quote the authoritative definition of *vestimentum principale* from the Constitutions of the Province of York put forth by archbishop Walter Gray in 1250; especially since it had to be provided by the parishioners:

> Vestimentum ipsius ecclesiae principale, viz. casula, alba munda, amictus, stola, manipulus, zona . . . et alia vestimenta pro diacono honesta . . . cum cappa serica principali pro principalibus festis, et cum duabus aliis pro choris regendis in festis supradictis. Wilkins, *Concilia*, i. 698.

The Canterbury inventory of 1315–16 classifies *vestimenta* like St. Paul's in 1245, but they now include the chasubles, dalmatics, and tunicles, and usually the stoles, fanons, albes, and amices as well. One of the first items is a *vestimentum preciosum* bequeathed by archbishop Robert Winchelsey in 1313 consisting of chasuble, cope, tunic and dalmatic, three albes, stoles, and fanons, a fourth albe with stole and fanon, and a fifth albe with an amice worked with pearls.

At Exeter in 1327 all the chasubles, etc. are entered under *Vestimenta*. Otherwise however this word only occurs twice: once as regards four 'paria vestimentorum plenaria,' and again as to 'unum par vestimentorum.' In both cases whole suits are meant, the first being 'cum casulis, tunicis, dalmaticis, et toto alio apparatu,' and the second, 'videlicet capa, casula, tunica, dalmatica, cum una alba et uno pari parura, quatuor amictis, una stola, et uno manipulo.'

At Lichfield in 1345 *vestimentum* again means a whole suit in connexion with *integrum*, e.g. 'unum vestimentum integrum cum tuell' cujus casula de serico viridi.'

The late fourteenth century inventories of St. Peter Mancroft at Norwich have, in the first, such items as: 'v. paria vestimentorum cum ij tuniculis et ij dalmaticis,' 'unum vestimentum integrum cum capa,' and in the second, eighteen *vestimenta*, also used inclusively.

At Westminster in 1388 the word *vestimentum* does not occur, and the stoles and fanons are grouped with the albes, those not in ordinary use being kept in sets.

The many suits belonging in 1389 to St. Thomas's altar at Salisbury are described as 'xiij. paria integra vestimentorum, cum xiij corporalibus.' The red suit was 'cum tunicis et dalmaticis,' which may include the six preceding suits as well.

At Bristol All Saints in 1395 the suits, vestments, and chasubles are all entered separately and therefore as distinct items.

The very rich chapel of Thomas duke of Gloucester in 1395 contained, besides

a large number of copes and chasubles, various suits described as 'entier vestiment,' 'vestiment,' or 'sengle vestment.' The whole suits alone included dalmatics and tunicles for deacon and subdeacon, while the single and other vestments were without them.

The fifteenth century inventories continue a like story.

That of St. Martin Ludgate, c. 1400, shows that principal vestments and vestments included tunicles for deacon and subdeacon; but in no case does 'un vestiment sengle' have them, and the term was evidently restricted to what was worn by the priest only.

An inventory of the goods belonging to the fraternity of St. John Baptist in St. Ewens church at Bristol in 1401–2 has an interesting entry contrasting 'suit' and 'pair':

> Item j secta vestimentorum de panno aureo sine capa
> Item j par vestimentorum panni aurei.

This is followed immediately by four other items 'j par vestimentorum,' the last being 'j par vestimentorum cotidiana.'

In the St. Paul's inventory of 1402 no *vestimenta* are named, but the copes, chasubles, and tunicles were hung on 'perches' in almeries, and the albes, amices, stoles, and fanons kept together in sets.

'Sengel vestments' occur again at St. Mary at Hill in London in 1431; and in one case with a single vestment was 'a tonecle and a cope of the same seute.'

The Scarborough inventory of 1434 describes nine suits, each as 'vestimentum integrum,' and with one or more copes; also more fully a new whole suit as 'unum vestimentum novum integrum . . . scilicet tres capas unum chesiple ij tuniclis et fanons stoles et parollis eisdem pertinentibus.'

The list of things given to Somerby church in 1440 by Sir Thomas Cumberworth enumerates ten vestments, of which two 'whole' and a third were for priest, deacon, and subdeacon, and the rest for a priest only. In each case the vestment is stated to contain 'all that needes' for the priest to sing or minister in.

The visitation records in 1458 of churches belonging to St. Paul's all bear witness to *vestimentum* including copes, chasubles, and tunicles, with albes, amices, stoles, and fanons, or at least a chasuble with its appurtenances.

The London church of St. Stephen Coleman Street, in 1466 has under 'Vestementis' eight whole suits for priest, deacon, and subdeacon, with 'all that pertains therto' or 'alle that longes to them'; also divers vestments with stole, fanon, amice, and albe, 'and alle that longes for a preste,' and six 'chesebylles' by themselves. These are followed by another lot of whole suits for three ministers, and of vestments for a priest, in all cases with their stoles, fanons, albes, and amices.

St. Margaret Pattens, also in London, in 1470 had four vestments 'with dekon and subdekon,' and nine 'sengle vestments,' together with six others belonging to 'our Lady chapell.' One of these single vestments, of black for mortuaries,

included 'a dekon.'[1] Certain additions made between 1479 and 1486 include two 'suits,' 'that is to wytt vestment . deacon . and subdeacon,' and one had also a cope.

The inventory of All Saints' church at Bristol taken in 1469–70 contains an nteresting proof that a pair of vestments sometimes denoted a suit:

> Inventary of all maner Sewtys of vestymentys.
> In Primis. j peyr of vestymentes of lyght grene of clothe of golde bawdkyn with the orfres of purpyll bawdkyn.

This is followed immediately by nine other entries, each beginning 'Item, j peyr of.' (MS. Vestry Book, p. 342.)

But in other places 'pair' can only mean a chasuble, stole, fanon, albe, and amice for one priest, e.g.:

c. 1460. Bristol All Saints: Halleway's Chantry:
> This byth the goodes of the Chaunetrye the wiche the preste hathe to Okowpye ffor every day and ys in hys warde savely to kepe/ En primis a peyre of vestementes of Bawdekyn, etc.

The High Wycombe inventory of 1475 divides the vestments into 'sewtes' and 'chesapylls,' the latter including all 'the apparell therto.' A similar condition of things is found at Reading St. Lawrence in 1503.

St. Christopher-le-Stocks in the city of London in 1488 had sundry 'sewtes' 'for preist, dekyn, and subdeakyn,' with stoles and fanons and one or more copes; also some half-a-dozen 'vestements, syngle,' two with stole and fanon.

At St. Stephen's church in Bristol in 1494, the vestments are divided into (1) copes, chasubles, and tunicles forming suits, (2) 'Seyngkle peyres off vestmens,' and (3) 'chessepilles' with tunicles or by themselves. One single pair had 'awlbe and Stollys accordynge to the same;' as had the 'chessipilles' in (3), but one item was 'without awbis and Stollys.'

The great inventory of York Minster taken about 1500 includes all the suits and chasubles with their albes, etc. under the general head of *Vestimenta*, and except in a few added entries does not use the word 'vestimentum' at all.

The 1504 inventory of St. Mary's at Cambridge describes most of the 'vestaments' either as 'with stole and phanoun' or 'with all the apparell.' The church also owned several suits.

The Exeter inventory of 1506 uses *Vestimenta* by way of heading only, under which copes, chasubles, tunicles, albes, etc. are gathered roughly into sets. The word is, however, applied descriptively to the 'vestimenta pro collateralibus altaribus,' those of St. Stephen and St. John Evangelist that stood on either side of the presbytery just below the high altar. Three of these vestments formed pairs, con-

[1] The priory of Minster in Sheppey in 1536 had 'another vestment of blake velvet, with albe and apparelle for a preste, and an albe and decon of blake saye.' Another house of nuns, at Campsey in Suffolk, also had in 1536 'a vestment w^t a deacon of blak saye.'

taining two chasubles, and two amices, albes, stoles, and fanons, and another was a single vestment of like contents.

The rich inventory made about 1510 of the ornaments of St. Peter Mancroft at Norwich has a long list of copes and vestments. Of the latter seven suits of 'prest decon and subdecon,' etc. in ordinary use lay 'uppon the shelfe with the scripture *Vestymenttes complet* in the upper vestre.' There were also about a dozen other 'single' vestments, without tunicles, lying 'uppon the shelfe with scripture of *single of westmentes* in the upper vestre.' A number of other vestments for occasional use, both 'complet' and 'single' were on shelves in the lower vestry.

The goods of the wealthy gild of St. Mary at Boston in 1534 included six 'whole vestyments' for three ministers, and ten vestments for a priest only, two of which are described as 'w^{t} all other thinges to the same belonginge.'

In the same year (1534) an inventory was taken of the well-endowed college of Stoke-by-Clare. The contents are described with unusual detail, and include, besides numerous rich copes, fifteen complete suits under the heading 'Casule cum pertinentibus,' that is, with amices, albes, stoles, fanons, and girdles, and tunicles, etc. for deacon and subdeacon; also twenty 'casule simplices,' each consisting of a chasuble, with amice, appareled albe, stole, fanon, and in some cases a girdle of thread. These included two sets, of four and three chasubles respectively: the former of white with blue garters, perhaps for the minor altars in Lent; the latter of blue, probably for Advent and Septuagesima.

The inventory of the priory of Black Nuns at Minster in Sheppey was taken during Lent on 27th March, 1536, and save for three odd copes there was in the vestry only one vestment 'with the albe and apparell of white bustyan for Lent.' In the Lady chapel was also 'a vestment with the albe and apparell of whyte fustyan embrodered.' A number of other vestments kept in the same chapel all had albes and apparell, but are described indiscriminately as for deacon and subdeacon, for a deacon, for priest, deacon, and subdeacon, for a priest and deacon, or for a priest (only). Another lot of vestments similarly described was in the great chamber in the dorter.

In the great Lincoln inventory of 1536, and that of Salisbury of the same date, the word 'vestment' is not used, 'chesables' being always so described, with or without tunicles and albes 'w^{t} ther apparell.'

The Canterbury Suppression inventory of 1540 is almost the only one in which certain 'Stoles and Phanons' are entered separately. But it is quite clear that they did not belong to the 'Vestmentes' that come before. These are for the most part described as 'vestment decon and subdecon,' but certain sets, including six of four vestments each, kept in the south aisle, are all described as with albes. A separate list of albes follows.

One of the latest of the pre-pillage parish church inventories is that of the London church of St. Stephen Coleman Street taken in 1542. In this the vestments are entered under three headings: thirteen as 'Westementes,' being suits with copes;

another thirteen as 'Sengull Vestementes'; and eight as 'Vestementes lackyng parrell.' Save for the heading, the contents of these two sections are similarly described, but the single vestments must have included 'parrell,' notwithstanding none is mentioned.

The 1545 inventories of the two Devonshire colleges of Crediton and Ottery St. Mary continue the examples of suits and vestments, and at Crediton of a few chasubles also, with and without albes. The Wingham college inventory of 1547–8 also groups everything under suits and vestments, each of the latter being described as including 'all things belonging to it.'

The numerous inventories taken at the suppression of the religious houses, and the pillage inventories of the parish churches made a few years later in the reign of King Edward VI., bear to the last abundant evidence of the inclusive meaning of suit or whole vestment, and of pairs of vestments, single vestments, and vestments.

In practice, however, the monastic inventories are generally only short lists for valuation purposes, and the ornaments to be confiscated are seldom described at greater length than will serve to identify them.

The inventories of the parish churches, on the other hand, are not only many times more numerous, but the ornaments, though often described briefly enough, are in plenty of cases entered in sufficient detail to afford information as to their nature and occasion of use. Suits, whole and complete vestments, pairs of vestments, and single vestments constantly occur. Vestments of all kinds 'with their albes' are so common that it is unnecessary to quote them. But it is only very rarely that stoles, fanons, amices, and girdles are mentioned. This is undoubtedly because the word vestment included them, and a convincing proof of this fact is that these accessories are not named, or entered separately, even in the inventories of rich minsters like St. Paul's, York, Exeter, and Lincoln, or of wealthy parish churches like St. Peter Mancroft at Norwich or many of those in the cities of London and Bristol.

This non-mention of stoles and fanons, and of amices and girdles has been used as an argument against their use in the second year of the reign of King Edward VI., and in the 'Booke of Common Prayer,' etc. of 1549. It has therefore been thought well to illustrate this inclusive meaning of 'vestment' by a few examples, which could readily be multiplied, from the pillage inventories of fifteen English counties, all taken in the sixth year of King Edward VI., in order that the widely spread use of the word may be demonstrated the more fully.

1552. Berkshire.

Brightwell: a vestment of whyte chamlet w^{t} Albe & Amyse belonginge Therto (and four similar items).

Enborne: one payre of vestymentes of blew sylke w^{t} thappertenances saving thalbes.

Lockinge: one vestment of red Sarsnet braunced wth other ornamentes & used for the prest to mynyster in; one vestment of fustean . . . wth all other apperell for the prest to mynyster in (and another like item).

Moulsford : a peyre of vestementes of whyte satene w^{t} a Red crosse stolys Amyce & Albe of Locorame & A cope of blewe.
Shalborne : one vestyment of redd velvet . . . a stoole, fanone, amyse and albe for the same of lockeram (and three other like items).
Shenfield : one blew vestment of silke w^{t} all therto belonginge (and three other like items).
Wallingford St. Leonard : three vestmentes w^{t} albes and other things belonging therto.

1552. Buckinghamshire.
East Claydon : ij vestymentes with the furnytures belongyng to the same.
High Wycombe : one lone vestmente dornykys withoute lynene.
Hedsor : thre vestmentes . . . with stoles.
Chenies : a vestement of crymsyn velvett [and another of blue satin, each] with the apparrell lakyng the amyse, a vestyment of blewe velvet complet.
Taplow : iij vestmentes withowtt albes.
Beaconsfield : a vestement of crymsen velatt . . . with the albe amysse and stole therto belonging.
Hartwell : iiij vestmentes [furnysshed *struck out*] with albes and stooles.
Great Kimble : vij vestimentes with all thynges to them perteynyng.
Little Marlow : a vestment of blew vellat inbrothered [lakkyng the implementes with the awbe *added in the margin*].

1552. Cumberland.
Carlisle cathedral church : iiij vestements wth all of [gere] therto.
[Dacre] : iij vestements [wth] all gere belongyn.
[Greystocke] : one vestement of blew velvat all perteyning to the same for Deacon and subdecon, a vestement of blew silke all perteyning to the Deacon and subdecon for the same, one vestement of blak chamlet w^{t} all that belongyt to the same, ij vestements of Dornez wth all that belongith to the same, one vestement of grene satten, one of blew silke w^{t} all that belongis thame, vj other vestements w^{t} all that belongis theyme.

1552. Derbyshire.
West Hallam : vij vestments v albes & amysses with stoles & phanells.
Morley : ij vestmentes . . . with albes and other necessaryes & ij olde vestments without albes.
Ashburne : j vestment of blew welwet with ij tunicles & all thyngs belonging (and another like item) ; j vestment of blew velvet with appurtenances (and other like items).
Wirksworth : ij vestements lackynge all thyngs thereto belongynge.

1552. Dorset.
Winterbourn Monckton : two ' payres of vestments,' one left ' to the church use.'
Morton : one vestment of blewe satten, chesyble of red silke (left ' to the church use there ').
Chickerell : two ' payre of vestments,' one left ' to the churche use.'
Radipole : a payre of white vestmentes of damask (the only one, left ' to the churche use ').
Farnham : iij vestmentes with thar albes (one of red silk left ' to thuse of the churche ').
Burstock : ij vestmentes with their albes, j cheseble of whyt fustion (j vestment grene, ' to thuse of the churche ').

Chideock : vij payre of vestmentes (one ' vestment of satten of brydges ' left to the use of the church).

Maiden Newton : ' fyve payre of vestmentes,' (of which) j of whyt Damaske with decon & subdecon of the same (Left to the use of the church : ' j vestment of whyt Damaske ').

Netherbury : j shute of vestmentes of blewe (and another of green), iiij payre of vestmentes.

Lyme Regis : viij vestmentes, (of which) j of whyt Damaske, with Decon and subdecon to the same.

Milton : j vestment of blew satten of brydges (the only one, left ' to thuse of the churche ').

Poorton : j vestment grene sylke (the only one, left ' to thuse of the churche ').

Gillingham : five ' suyts,' and one new vestment and two other vestments, ' j old chesable.'

Lydlinch : j peyre of vestmentes of red sylke (the only one, left to the church use ' the chalice and vestment ').

Note. The Dorset lists have very meagre descriptions. Pairs of vestments occur frequently, and both pairs and vestments were often left to the use of the church. There seems to be no mention of amice, stole, or fanon in all the 266 parishes, and albes occur only occasionally.

1552. Essex.

Eastwood : a vestiment of Daune sylke, an Amys and an Albe therto belonginge.

Hadleigh Castle : sold in 4 Edw. VI. ' iij vestyments furnyshed, . . . iij vestments w^{t}out anye lynen.'

Rayleigh : one vestment of crymsen velvet w^{t} th'apparell, one vestment of blew damaske w^{t}out th'apparell, (two others w^{t} th'apparell), one vestment of grene silke w^{t} decon & subdecon w^{t} the apparell to the vestment [also six other vestments, two with & the others without apparel ; also] one red vestment of branchyd saye and th'apparel, except a girdell.

Asheldham : three vestments, each ' w^{t} seche thyngs as long to it.'

Southminster : a vestment of whight damaske w^{t} a rede crosse of velvet & all the other things Thereunto belonginge, iiij vestements of sylke of divers collors & all things therto belonginge, a whyght fustian vestement complet.

Bromley Magna : a vestement of the same sute (tawney velvet) w^{t} albe, fannell and stole, another vestement . . . & a lynnen albe w^{t} a stole belongyng to the same, a vestement of the same sute (red damask) ffannell, stole and ames belongyng to the same (and four similar items, each ' with albe, ffannell, stole and ames ').

Brightlingsea : xiij vestements goode and bayd w^{t} ther albes, stoles, and vaynels ; two chysables belongyng to one of the afore namyd vestements.

1552. City and County of Exeter.

Allhallows, Goldsmith Street : a vestiment of blue Damaske w^{t} the appurtenances, a redd silke vestiment with the albe, a whyte lynnen albe w^{tout} vestiment.

St. David Downe : ij payre of vestiments & ij chesserpylles.

St. Edmund : ij payr of vestyments ffor deacon and subdeacon of crymson velvett lacking the ij amys koyrds, a payr of grene vestyments w^{t} a crosse of clothe of sylver lackyng the amys clothe & the stolle, a payr of vestyments of red sylke for the subdeacon lackyng the stolle, a payr of vestyments of black velvett lackyng the lesser stolle (= the fanon), a payre of vestyments of crymosun velvett belongyng to the

deacon and subdeacon of crymson velvett before wrytten lackyng the Amys Kordys & the long stole.

St. John Bow : a payer of vestiments of checker wth grene crosses lacking a girdle (and two other pair each 'lackyng a gerdell').

St. Lawrence : ij sutes of vestiments (one 'lacking ij gyrdells' and another 'without cope'), vj other vestiments (two each lacking 'the hed pece').

St. Mary Mychell (1550) : v suyttes of vestiments except one albe, xiij pares of vestments except amyses. [In 1552 the five suits are fully described, as are eight of the pairs, but with the heading 'Single Vestiments']

St. Petroc : three 'sutes,' and a 'vestiment of white damaske w^{t} an albe.' [In the rough draft the third of the suits is described as 'a vestiment of white damaske w^{t} the appurtenances.']

1552. Hertfordshire.

Sarrat : a vestment of sylke popingey coller and all that belongethe therunto (and four similar items).

North Mimms : a vestment of whit Satten wth thapparrell (& four others similarly furnished).

Wheathampstead : a suyte of redd vestmentes that is to say ij Tunycles and a vestment.

Tring : a vestment of Blew Dammaske wth albe and Ammese.

Kimpton : one vestment of white Damaske . . . complete.

Stevenage : a vestmente of crymsen vellat complete (& three others 'complete').

Therfield : a vestment of popingeay grene Damaske w^{t} albe amys & stole (and nine other vestments, each 'w^{t} albe amys stole and phanel').

Rushden : a vestment of chaungeable sylke w^{t} all therunto belonging.

1552. Huntingdonshire.

Kimbolton : one vestment of blew vellvett with an albe and ammesse ; one vestment of blewe satten with albe and ammesse, without pareres ; one suett of redde silke and whitte, that is, a vestment with deacon and subdeacon without albe and ammesse. [Another red suit and a black vestment were also 'without albe and ammesse.'] ij albes to shifte withall without pareres, ij vestments with albe and amesse.

Swineshead : five vestments, each 'with albe, ammesse, and phannell.'

Long Stow : vj vestmentes . . . with albes and ammesses.

Ramsey : two vestments, each 'with albe amesse stole and phenel.'

Huntingdon, St. Benet : eight vestments, each 'with albe, ammesse, stole and phannon,' and one vestment 'without albe or amesse.'

1552. Kent.

Alkham : one vestment of rede damaske with all things therto.

Ashford : various vestments 'with albs & other apparell to the same.'

Bromley : one vestment of blew velvet . . . lakkyng an ames, a sute of vestments . . . lakkyng an albe and a stole.

Canterbury, St. John's Hospital : one vestment of blak velvett . . . and all the apparell therto belongyng (and three similar items).

Chilham : one vestment of the same suet [coarse black russell worsted] with the albe and apparyll (& four other like items).

Darent, St. Margaret Hilles : on vestment of red and blewe dornyx without enything to it (another 'withoute albe and ames' and four 'with thappurtenances').
Erith : one red vestmente of damaske with deacon and subdeacon and all the apparell to the same except the albes.
Eynsford : iij vestments [each] with albes ames and stole to the same.
Farningham : on vestment of clothe of gold of Bawdekyn with the stole and phanell to the same apperteyning.

1552. Leicestershire.
Harby : j vestement of blacke woosted w^{t} an albe & thappurtenaunces (and five similar items).
Melton Mowbray : j cope w^{t} a vestment w^{t} albes & amyses decon & subdecon whyt sylke, j vestment of whyt damaske w^{t} decon and subdecon albes & amyses.
Withcote : j vestment of bustyan w^{t} the albe & the amys belongyng to the same.
Wymondham : j reide vestement wth a crose of black velyit uppon hitt wth awbe & amysse to hitt j white vestement of Damaske awbe and amyse.
Scalford : ij vestements of redd sylke wth albes amice stole & fannes.
Croxton Keyrial : iiij vestments wth all the hole sute belongyng therto.

1552. Northumberland.
Morpeth : one hole seute of vestmentes of whyt dammaske.

1552. Surrey.
Puttenham : a vestyment of red sarcynett with thappurtenaunces.
Send : ij vestymentes of silk lacking their appurtenaunces.
Chobham : j vestement of russit damaske with the pertynenses (and three other like items).
Thorpe : j vestement of redd say with a red crosse with all manner of apparill (and a vestment of blue and green 'without apparrill.')
Barnes : one vestment of white bustian (and two others) furnished.
Clapham : one vestment of blake saye with an amize and ij stooles (also three vestments, each 'with his apparaill').
Tooting : a vestment of blew velvet (and another) with all things therunto belonging.
Streatham : Item vj vestmentes v aulbes iiij amyzes and iiij stolles.
Chelsham : iij vestimentes furnished, iij vestimentes unfurnished.
Limpsfield : ij vestimentes . . . with aulbes and all other ornamentes unto the same.
Chaldon : ij vestmentes complete one blew silk thother grene.
Kingston-on-Thames : a vestement of clothe of tissue lakking albe and amesses (three of the suits were also lacking their albes and amices).
Southwark, St. Saviour : thirteen copes and suits 'with all their apparell,' another cope and suit 'with all their aparell lacking ij albes and ij hed peaces,' and three copes and suits 'lackinge ij head peaces and ij fannelles.'

1552. Worcestershire.
Abberon : ij payre of lynnen vestments with a chezebull of sattyne of brydges and a other greyn sylke.
Chaddesley Corbett : j vestment of bryges satten with thappertynaunces.

Claines: a wholl sute of vestment with a cope of blew velvett [and several pairs of vestments].
Dudley St. Edmund: j peir of vestments [and two 'sengle' vestments].
Eldersfield: j vestment of blue velvett with thapparell [and another].
Hallow All Saints: ij payre of vestements, one of red velvett and the other of browne sengle satten over[worn] with albes and other nessessaryes apertaynynge to the same.
Hanley Castle: j vestement of whyte sylke ames & tynnacles to the same.
Kidderminster: vj peyre of vestements with theyr suetts lackeynge iiij amyases.
Newland: j westment of yowlow crewle with albs, stolys, & fannels.
Pershore Holy Cross: ij old vestements with all things belonginge to them.
Powick: several 'chesables,' each 'with the albe amyse stole & fanell.'
Stoulton: iij payre of vestments with albes, iij chesapylls of grene dornyx, another ij of rede dornyx.
Welland: ij payre of vestyments with albe, amys, stole, fanell, & girdell.
Worcester St. Nicholas: an old vestiment with stoals.

1552. Yorkshire, East Riding.
Birdsall: one vestment of read velvet with the albe and all things thereto belonging.
Thorpe Bassett: ij vestments with albes and stolles.
Rillington: iij vestments with their albes and other parcells belonging to them.
Westowe: thre vestmentes . . . with two albes and two stoles.
Scalby: one old read vestment of sarsnet (and another) with albe and the amyse.
Langtoft: iij vestmentes of greene and wyth whyt sattene, iij albes with other geire theirto belonging.
Bessingby: one vestment of bustian with the appurtenaunces.
Swine: one vestment of tauney silke, with a greine albe for the same.
Beeforth: one vestment whyt bustian with all that pertenythe to yt.
Sancton: v vestmentes . . . with the ymplementes.

1552. Yorkshire, West Riding. [Very fragmentary.]
Cawthorne: too vestementes [witt] all thinges therto belonginge.

The following items of somewhat earlier date may be added:

c. 1535. Worcester Cathedral Church. [First part of the Inventory defective.]
The ornaments belongynge to Seynt Oswolde and Seynt Ulstan and the other.
A cope of yalowe satten the picture off perles set upon golde; a cheasable of yalowe satten to the same; another cheasable of black selke w^t^ the holy lambe and cross on the backe. A stole of nylde worke set w^t^ stonys perlys. A gyrdel of changeable selke platted at the yends. An albe of clothe of golde the fore part therof set w^t^ perlys and stonys.
Of Seynt Ulstan. A cope of yalowe satten and a cheasable of yalowe satten powdered abowte the colar w^t^ nyldewarke and golde, an albe of Storye warke, a nother cope of crymson satten broddred abowte all the colar w^t^ nylde warke and golde, ij stolis on of them blewe satten w^t^ perlis at the yendys and golde, the hother stole changeable satten set att the yendes w^t^ perlis and golde; a ffanell of blewe satten the yendes perle and the clothe of golde, cj gyrdylls on of grene selke the other gyrdyll knytt after nett wyse.

A stole and a ffanell of Seynt Dunstane red selke wrought w^{t} golde and nylde warke the yendes clothe of golde. A Fanell of Seynt Allphege the yendes clothe of golde sette with perlis, a stole of Seynt Aldulfe.

1538. Worcester Black Friars.

a sute of mottelay pryst decon & subdecon lackynge stols and fanels and albs, a sute with emmys whyte lackynge ij fanells . . . j pryst decon & subdecon of blatke worstede lackynge all thyngse. Pryst decon & subdecon off brande golde withowt albe stole and fanell Pryst decon and subdecon of grene sylke with an ames lackynge stoles and fanells.

1538. Worcester Grey Friars.

Ten 'sutes,' 'All thes pryst decon and subdecon'; thirteen 'Syngyll Vestements,' ending with 'iij pore chesabulls.'

1549. Germoe, Cornwall.

j payre of vestments of blew velvett wth all that belongitt to the same.
j payre of very course vestment and all w^{h} to them belongitt.

Jour. Roy. Inst. Corn. vii. 127.

APPENDIX III

A NOTE ON THE ORNAMENTS OF THE LESSER MINISTERS: THE PATENER, THE CROSS-BEARER, THE TAPERERS, AND THE CENSER OR TRIBULER; AND THE RULERS OF THE QUIRE OR CHANTERS.

IN the eighth century, as may be learned from *Ordo romanus primus*, all the ministers wore *planetae* or planets over their linen dalmatics, or to use the terminology of the later middle ages, chasubles over their albes.

The patener was the collet who took charge of the paten from after the offertory until it was wanted for the communion: and he held it wrapped in the end of a *sindon*, which was thrown round his neck. Two things connected with this ceremony are to be recognised: a garment worn over the albe, called a planet or chasuble, and a *sindon*, cloth, or sudary to protect the paten from the moisture of the hand.

This ceremony persisted in the later uses, although in course of time the paten had become much reduced in size, and the altar increased in length, so that there was no longer the same need for taking the paten off the altar as in earlier times: and the patener was frequently entrusted with further duties, namely, to bring in the chalice and paten with some solemnity and ceremony at an earlier moment of the service.

In some of these uses the subdeacon acted as patener, instead of a collet: sometimes the earlier practice was retained of assigning a collet specially for that ministry. But in either case the patener wore a garment over the albe, and used a cloth or sudary wherewith to hold the paten. When the subdeacon was patener, he wore his chasuble or tunicle (whichever the season required) as this upper garment.

The *planeta* of the Roman *Ordo* became a *pallium transversum* at Bayeux,[1] and a *palliolum sericum* at Soissons.[2] At Paris it became slewed round so that the openings for the arms faced back and front, and the parts that should have hung in that position fell over the shoulders: it was then called *soccus*, and later *cappa*. A similar garment was worn at Châlons-sur-Marne, at Tournai, and at St. Peter's Lille, where they called it *tabarre*.[3] At St. Martin at Tours [4] the collet wore a *cappa serica*: and Durandus [5] describes him as wearing a *cappa ex transverso*, which may mean a cope worn side-ways. At Laon,[6] where once the patener wore a cope, time reduced the garment down to the orfrays and the morse only.

In the inventory of St. Osmund's gifts to his cathedral church of Sarum the collet's garment is termed a *chlamys*, but in the thirteenth century Sarum inventories

[1] V. Chevalier, *Ordinaire et Coutumier . . . de Bayeux* (Paris, 1902), 29.
[2] Edw. Martène, *De antiq. eccl. rit.* Lib. I. c. iv.; art. xij. ord. xxij.
[3] Le Brun, *Explication . . . des Cérémonies de la Messe* (Paris, 1777), i. 320.
[4] Martène, *loc. cit.* ordo xix. [5] Durandus, *Rationale*, Lib. IIII. cap. xlvj. n. 23.
[6] Claude de Vert, *Explication . . . des Cérémonies de l'Eglise* (Paris, 1708), iij. 301.

pallium ad acolitum and 'Item pallia .iij. ad acolitos' appears among the chasubles. In the Sarum Consuetudinary, and the statutes of Wells and Exeter, it is called *mantellum*, and at Canterbury in 1315 *mantella ad patenam portandam*. At the first three churches, on double feasts the collet was ordered to wear a tunicle. The inventories do not mention the collet's *pallium* or *mantellum* after the fourteenth century, save that 'the mantle of a colett' in the Arundel College inventory of 1517 preserves the name at any rate, although nothing can be known of its shape: moreover only three of the suits had collet's mantles, and each of them was red. An explanation of this is not easy.

The *chlamys*, *pallium*, or *mantellum* is evidently derived from the Roman *planeta*, modified apparently in the direction of the shape of the cope. It must be remembered that in the tenth and eleventh centuries the chasuble had become cut away in front so much that the difference between it and the later cope had become very slight: and in fact, there is good reason for believing that the cope is only a modified chasuble,[1] slit right up the front and held together across the wearer's breast by a band or brooch. It is interesting to note that at Limoges [2] the subdeacon wore a *cappa* instead of the usual chasuble in Advent, except while he read the epistle.

When the other ministers of the altar wore chasubles, the collet wore a *pallium* or mantle, but when the deacon and subdeacon wore dalmatic and tunicle, the collet wore a tunicle also, according to the rules. Gradually, it seems, as the use of chasubles went out of fashion, so the use of the mantle declined likewise, and all wore tunicles regularly. But at York the collet still wore a cope in the sixteenth century.

The sudary or veil went by various names, and during the thirteenth century one was required in the prebendal churches of St. Paul's, many of which had one, while those that lacked it were ordered to provide one.

1078–99. Sarum Cathedral Church: Gifts of St. Osmund. Tres clamides ad opus acolitorum; quarum videlicet una cum duobus appendicijs auro brudatis [entered between the copes and the chasubles]. Wordsworth, *Sarum Processions, etc.* 184.

c. 1220. Sarum Cathedral Church: Offertorium unum de serico albo . et alia .v. linea. [Among the chasubles.] Item pallia .iij. ad acolitos.
Wordsworth, *Salisbury Processions, etc.* 173, 175.

c. 1220. Heytesbury College: Duo offertoria serica et unum lineum: unum pallium accoliti. *Registrum S. Osmundi* (R.S. 78) (1883), i. 295.

1249–52. Willesden, Middlesex. Offertorium de panno rubeo subtili.
Camden Miscel. IX. i. 3.

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[1] For a full discussion of this question see Dr. Wickham Legg's *Church Ornaments and their Civil Antecedents* (Cambridge, 1917), 23 *seq.*

[2] Martène, *De antiquis ecclesiae ritibus*, Lib. IV.: cap. x.: § xj.

1270. Westbury College: Mandate from Godfrey Giffard bishop of Worcester: Scitimus et precipimus quod in ecclesia de Westbere sex sint vestimenta cum apparuris de serico . . . unum offertorium ad patenam de serico. Giffard's Register, fol. 32.

1274–90. Glastonbury Abbey: Tria pepla ad patenam quorum duo sunt aureis lineis radiata per totum in transversum et tercium est in solio suo extremitatibus radiatum lineis aureis, purpureis, indicis, et viridibus.
John of Glastonbury, *Chronica* (Edit. Hearne), i. 252.

1287. Synod of Exeter, under Bishop Peter Quivil, canon xij: Sint [in qualibet ecclesia] . . . duo philatoria ad cornu altaris, et unum ad patenam. Wilkins, *Concilia*, ij. 139.

1295. London, St. Paul's Cathedral Church: Offertorium stragulatum de rubro et viridi Item quatuor Offertoria minora de rubro serico listata aurifilio facta de quodam veteri panno, quorum duo habent extremitates de opere saraceno confectas. Item duo offertoria de panno albo cum extremitatibus contextis de serico bestijs arboribus turribus et avibus. Dugdale, *History of St. Paul's*, 324.

1297. Tillingham, Essex. Pannus offertorius ad patenam. *Visitations, etc.* 14.

1315. Canterbury, Christchurch Priory: Mantelle .iij. ad patenam portandam. Item panni de serico .iiij. pro patena et reliquijs portanda. Legg and Hope, 61.

1308–21. Peterborough Abbey: Quinque velamina de albo serico cum aurifragis ornata pro patenario in principalibus festis ad patenam portandam.
Sparke, *Hist. Anglic. Scriptores*, ij. 169.

1384. Windsor College. Tria sudaria pro patina, viz. unam albam et duo stragulata blodii coloris. Dugdale, *Mon. Angl.* vj. 1367.

1388. Westminster Abbey: Et in incremento de novo unum sudarium de albo cerico cum stragulis aureis et cericis varij coloris pro festis principalibus: Sudaria sunt duo de Cerico stragulata pro patenis tenendis ad missas; Unus casus de panno rubeo aureo cum duobus sudarijs de panno albo vocato tartaryn pro oblacione facienda et pro patena tenenda; Sudaria pro patenis tenendis et oblacionibus ad missas faciendis sunt sex, quarum unum magnum pro magno calice.
Archaeologia, lij. 237, 239, 270, 276.

1395. Bristol, All Saints: ij pauteners de nedelwork unum de ymaginibus et aliud de ceruo in circulo. *Arch. Jour.* lviij. 173.

c. 1420. Cambridge, Clare Hall: ij kerchevyse de serico stragulato cum auro pro patena contenenda. MS. Register.

1453. Cambridge, King's College.
To a suit of bustian: also a coope w^{t} an awbe for a child of the same sute.
To a suit of *blue* damask cloth of gold: j coope for a child with orphreyes of purple tissue.
To another *blue* suit: j coope of *blewe* cloth of gold [with red orphreys].
[after three chasubles of bustian] j sudarie of *white* tartren raied. *Added*: a sudary of *white* sarcenett straked with gold.
[among *Vestimenta blodii coloris*] ij sudaries of *blewe* tartren.
[among *Vestimenta rubei coloris*] j sudarie of *reed* tartren rayed.
Ecclesiologist, xx. 311–313.

1469. Bristol, All Saints: Item ij pawteners of Nelde worke. MS. Vestry Book, p. 347.

1495. Leicester, St. Mary de Castro Collegiate Church: [Mr. Dean] gave a good *blew* silk cloth to hold the paten of the chalice on. Nichols, *Leicestershire*, i. part ij. 309.

c. 1500. York Minster: [added entries:] una capa [*alba*] pro accolito. Item ix capae [*albae*] pro pueris. una capa *viridis* pro accolito. Novem capae *virides* pro pueris. *York Fabric Rolls*, 228, 232.

1506. Cambridge, King's College: [Among the Lenten stuff:] Item a sudary of *white* tartren. Item a *white* Coope for a child to hold the Paten. [Among the blue things:] ij sudaries of *blue* tartren. Item a *grene* Coope for a child to hold the paten. MS. Inventory.

1517. Arundel College.

a *rede* vestiment callid purpill conteyning . . . a chesible/ ij dalmatikes . . . and a mantell for a colett.

a *rede* vestiment of sylke callid knottes conteynyng . . . a chesible/ ij dalmatikes . . . iij copys with blew orfreys of velvet/ a mantell of the same sewte of the copys without orfreys.

an olde *rede* vestiment of cloth of gold . . . conteynyng . . . a chesible lacke/ ij tunicle of dyverse, . . . and a mantell of a colett . . . whiche vestimentis servyth for the commemoration of the Trinite. *Archaeologia*, lxj. 90.

1531. Eton College: [Among 'Clothys for lentt']. A shewte of whyte . . . a chylde coope of lyke cloth. MS. Inventory.

1534. Stoke-by-Clare College.

ij Copes for the Colet the on of *whyt* fustayn w^t^ the offeras & cape of redde bawdkyn the other of *rede* bawdkyn w^t^ the offeras & cape of blwe bawdkyn.

Item a tynacle of *Rede* bawdkyn the offeras of blwe bawdkyn the amys & the albe parelde in the same for the Colet.

Item a tynacle of *whyte* fustyan lynyd w^t^ blwe bockeram the offeras of Rede & grene bawdkyn the amys & the albe pereld w^t^ the same for the Colet. C.C.C. MS. 108, pp. 196, 202.

1538. Bridgewater, Grey Friars: iiij sylkes for the patens or chales. Archbold, *Somerset Religious Houses*, 227.

1539. Ouston Priory: Six cloths of dyvers colors to hold the patent of the subdeacon. Nichols, *Leicestershire*, i. part ij. cxxxvij.

c. 1541. Durham Cathedral Church: j *blew* sarcenett for holding of the patten, and j other of *greyne*. *Archaeologia*, xliij. 248.

16th cent. ? St. Michael's Mount Priory, Cornwall: iiij sylk towels to bere the patens at masse tyme, too of *grene*, oone of *crame* colour, and the other of wrought work. *Jour. R. Inst. of Cornwall*, xlix. 7.

1552. Beverley St. Mary.

Two chyldrene copes of yallowe sairsnet, ij chyldrene copes of dune sairsnet, ij cremesyne copes of taffeta for chyldren. *Inventories of Church Goods* (Surtees Soc. 97), 58.

The colour of the sudary does not seem to have been of importance, and only the inventory of King's College at Cambridge shows any sign of a sequence of colours for it.

The *planeta* of the taperers, censers, and crossbearers generally disappeared or became a tunicle in the later uses, both in cathedral and collegiate churches, though in some places it became a cope. At St. Paul's in 1240 they had seven tunicles for boys, all worn.[1] The fifteenth century accounts at Wells[2] frequently mention tunicles 'for the choristers': at St. Frideswide's, Oxford,[3] among the 'vestmentts for coristers' in 1546 there were three *red* tunicles, two of *white* damask, and two of *white* silk. At Lincoln[4] and at Exeter[5] in the mid-sixteenth century there were numerous old copes and old tunicles for choristers: and at York[6] besides *white* and *green* copes for 'queristers,' they had sets of four tunicles *pro thuribularijs et choristis*, in *white*, *red*, *blue*, and *green*. At Durham[7] in 1546 they had 'xx^{tie} copes with sex tunycles for children.' At Winchester in 1552 they had 'j blew cope with starres & a childs cope of paynted gold; iiij copes for children, ij of whight, j straked with blew.'[8] The Lincoln statutes[9] direct the three crossbearers in processions on doubles to wear silk copes, and the censers on Sundays and doubles to wear tunicles. At Lichfield,[10] also, the crossbearers wore copes; and the Exeter statutes[11] direct the crossbearers to have silk copes, and the taperers and censers dalmatics.

At All Souls' College, Oxford,[12] there were but *ij tunicae pro ceroferarijs*, so that they did not always follow the colour of the other vestments. A suit of red, which served for feasts of apostles at King's College at Cambridge[13] in 1506, contained 'ij tunycles for Chyldren.' At Arundel College in 1517 they had 'iiij copys for children of silke playnly rede and blewe.'[14] The evidence for the use of copes or tunicles by these lesser ministers in parish churches is small: but at All Saints, Bristol, in 1395 they had *ij capas et ij albas pro pueris*,[15] and at St. Mary's, Scarborough,[16] in 1434 they had *novem sensyng amyces et octo vestimenta pro pueris ministrantibus ad altare*. Some of the instances of copes for children are undoubtedly for the use of the boy-bishop and his mates; but many at any rate may have been for the use of the taperers, censer and crossbearer. The richer parish churches imitated the practices of the quires in many ways, and so probably in this. In the Corpus Christi procession at

[1] *Archaeologia*, l. 486.

[2] *Hist. MSS. Commn., Calendar of MSS. of Dean and Chapter of Wells*, 1914; ij. 43, 59, 60, 73, 77, 94, 154.

[3] Dugdale, *Mon. Angl.* ij. 167; *Cartulary of the Monastery of St. Frideswide* (Oxford Hist. Soc. xxxi.), ij. 383.

[4] *Archaeologia*, liij. 30, 31, 55, 67, 70. For St. Albans Abbey, see *Amundesham*, ij. 341.

[5] *Alcuin Club Collns.* xx. 8, 9.

[6] *York Fabric Rolls*, 228, 232, 233, 234 (added entries to inv. of c. 1500).

[7] *Invent. of Ch. Goods* (Surtees Soc. 97), 139.

[8] *Archaeologia*, xliij. 235, 236.

[9] Bradshaw and Wordsworth, j. 575, 384.

[10] *Ibid.* ij. 14.

[11] *Ordinale Exon.* (H.B.S.), j. 68, 142.

[12] Gutch, *Coll. curiosa*, ij. 265.

[13] MS. Inventory. Several such in 1453.

[14] *Archaeologia*, lxi. 91.

[15] *Arch. Jour.* lviij. 172.

[16] *Archaeologia*, li. 6.

All Saints, Bristol,[1] in 1501 two 'young men,' apparently bearers of the shrine, wore tunicles: in the next year copes were worn by four men, and in 1503 four 'young men' wore tunicles. At St. Dunstan in the East, London,[2] they had in 1552 '2 copes for chyldren' and 'a tynacle for a childe': and items of a similar type are fairly common.

In the greater churches, where there was a large supply of copes of all colours, the copes of the rulers of the quire, chanters, or standers, followed the colour of the rest of the vestments,[3] etc.: and in many parish churches, where similar conditions existed, the same use no doubt prevailed. But in a large proportion of churches, they only had one or two sets of copes for chanters, and hence no colour sequence could have been followed. A few examples of the copes for the chanters in parish churches will suffice.

1431. London, St. Peter Cheap: ij copes of oone suyte of baudekyn for the quere the orfris chekkede. *Jour. Brit. Arch. Assn.* xxiv. 156.

1447. Bridgewater, Somerset: ij rede copis for chantours; ij yelow copis for chantours of borde alexander. A. H. Powell, *Ancient Borough of Bridgewater* (1907), 132.

1470. Bristol, SS. John Baptist and John Evangelist: ij copes for rector cori redde Bawdekyn with lyons of goold. MS. Vestry Book, fol. 4 *verso*.

1546. London, St. Peter Cornhill: ij copes for the quier of red velvet upon satten powdred with flowers grene and white; ij copes for the quier of whyte damaske w^t^ red offreys. *Antiquary*, xxxiij. 280.

1552. Shrewsbury, St. Julian: too chauntre coppes of taune silke. *Jour. Brit. Arch. Assn.* xij. 270.

1552. Shrewsbury, St. Chad: a sute of vestmentes of blue velvett with crosleettes and ij chauntre copes; ij violett copes callyd chauntre copes. *Ibid.* 271.

1552. Amersham, Bucks: ij [coopes] of chaungeable silke for rectors chori. *Alcuin Club Collns.* ix. 50.

1552. Chipping Barnet, Herts: ij other Coppes of Red vellet for Rectors; a hoall suyt of Blew vellet . . . and ij Coppes for Rectors of the same. Cussans, *Church Goods in Herts*, 28.

This is one of the customs of quires which were adopted by the parish churches; and not only those of the towns, but even in the country as well: for instance, Sir Henry Pierrepoint left a bequest for a chanter's cope to the church of Holme, Yorkshire,[4] in 1489; and 'two copes for the rector corus,' were bought at Stogursey, Somerset,[5] in 1533 for the sum of £3 13*s*. 4*d*.

[1] MS. Accounts. [2] *Parson's Handbook*, 540.

[3] At Warter Priory, Yorks, they had a red, a sanguine, three blue, a white, a black, and a green suit, each of which had two copes for the chanters generally of the same colour (*Proc. S.A.L.*, 2nd series, xviij. 52).

[4] *Test. Ebor.* iv. 44. [5] *Hist. Comm. Rep.* vi. Appx. 349.

APPENDIX IV

THE LATIN TEXTS OF THE ENGLISH COLOUR SEQUENCES

SALISBURY CATHEDRAL CHURCH

FROM THE CONSUETUDINARY C. 1210 (ORIGINALLY FOR OLD SARUM)

RECTORES vero chori semper sericis utantur capis in choro.

In paschali tempore utantur ministri altaris ad missam dalmaticis et tunicis ALBIS: Rectores chori capis similiter ALBIS; et in annunciacione dominica, et infra octavas beate marie virginis et in commemoracionibus ejusdem, et in utroque festo sancti Michaelis, et in festo cujuslibet virginis.

RUBEIS uero indumentis utuntur in utroque festo sancte crucis, et in quolibet festo martyrum [1] et [in] tractis cantandis. In festis simplicibus in quadragesima et in dominica passionis domini et in dominica palmarum, rectores chori capis utantur RUBEIS.

FROM THE CUSTOMARY,[2] FOURTEENTH CENTURY (C. 1325)

In paschali tempore utuntur [3]rectores chori capis ALBIS[3] de quocunque fit servicium, nisi in invencione sancte crucis: similiter in annunciacione dominica et in octava et infra octavas assumpcionis et nativitatis beate marie et in singulis commemoracionibus ejusdem per totum annum: et in utroque festo sancti Michaelis et in festo cujuslibet virginis: et in octava et infra octavas dedicacionis ecclesie et in festo johannis baptiste et in festo sancte Marie magdalene.[4]

RUBEIS vero utuntur capis sericis in omnibus dominicis per annum extra tempus paschale, quando de dominica agitur,[5] et in utroque festo sancte crucis, et in quolibet

[1] *Lege*: et in tractis cantandis in festis simplicibus in quadragesima: et in dominica passionis domini et in dominica palmarum: et rectores chori similiter capis utantur rubeis. W. H. Frere, *Use of Sarum* (Cambridge, 1898), j. 26–27.

[2] The fourteenth century MS. mass book, Bodley, Rawl. A. 387, fol. 14 gives this rubric somewhat differently in order, and with some variations now recorded. Quoted by J. W. Legg, *Notes on the History of the Liturgical Colours* (1882), 38.

[3–3] *Bodley MS. has instead:* vestimentis albis.

[4] In Bodley MS. the order is different: it seems to include Christmas Week, and both feasts of St. John Ap. Ev. but omits St. Mary Magdalene. Both St. John Baptist and St. Mary Magdalene are omitted from the Sarum MS. (late 14th c.) and the Rawlinson (15th c.) of the Customary.

[5] *Bodley MS. adds:* et in iiij[a] feria in capite jejunii; et in die Cene.

festo martyrum apostolorum et evangelistarum extra tempus paschale, et in tractibus cantandis [1][*supple* in dominicis et festis simplicibus in quadragesima].[1]

In festo autem sancti johannis apostoli [*dele* et] in ebdomada natalis domini utuntur rectores chori capis ALBIS.

In omnibus autem festis unius confessoris vel plurimorum confessorum utuntur [2]capis sericis[2] CROCEI coloris.[3]

FROM OTHER PARTS OF THE CUSTOMARY:

THE ENTRY FOR MASS ON ADVENT SUNDAY

Diacono et subdiacono casulis indutis, scilicet cotidie per adventum et a septuagesima usque ad cenam Domini quando de temporali dicitur missa, nisi in vigilia et quatuor temporibus, manus tamen ad modum sacerdotis extra casulam non tenentibus; ceteris vero ministris, ut ceroferariis turribulario et accolitis in albis cum amictibus existentibus.

In aliis vero temporibus anni, quando de temporali dicitur missa, et in festis sanctorum tocius anni utuntur diaconus et subdiaconus dalmatica et tunica, nisi in vigiliis et quatuor temporibus et in die parasceues: tunc enim in albis cum amictibus induti.

The following is absent from the Corpus Christi College Oxford MS.:

Notandum tamen quod in tempore pasche de quocunque dicatur missa, nisi in invencione sancte crucis, utuntur ministri altaris ad missam vestimentis ALBIS. Similiter fiat in Annunciacione beate marie et in concepcione ejusdem, et in utroque festo sancti michaelis, et in festo sancti Johannis apostoli in ebdomada natalis domini, et per octavas et in octava assumpcionis et nativitatis beate marie, et in singulis commemoracionibus ejusdem per annum, et per octavas et in octava dedicacionis ecclesie, et in festo cujuslibet virginis per totum annum.

RUBEIS vero utuntur vestimentis omnibus dominicis per annum extra tempus pasche, quando de dominica agitur; et in quarta feria in capite jejunii, et in die cene, et in utroque festo sancte crucis, et in quolibet festo martyrum apostolorum et evangelistarum extra tempus pasche.

In omnibus autem festis unius confessoris vel plurimorum confessorum utuntur vestimentis CROCEI coloris.

Preterea in omnibus feriis et festis trium leccionum, et in octavis et infra quando chorus non regitur extra tempus pasche, post terciam dicitur missa pro defunctis,

[1–1] Omitted. In the Customary further on (Frere, i. 72) this is clearer: A Septuagesima vero usque ad Cenam Domini in Dominicis et in festis novem leccionum canitur tractus a quatuor clericis de superiori gradu in capis sericis RUBEIS ad gradum chori, nisi in festo Purificacionis et annunciacionis beate marie.

[2–2] Vestimentis.

[3] Frere, i. 26–27.

nisi in crastino alicujus sancti duplicis festi, cum diacono et subdiacono albis cum amictibus indutis : quod semper observetur in omnibus missis pro defunctis, scilicet nisi pro corpore presenti et in anniversariis episcoporum et in die animarum. Tunc enim dalmaticis et tunicis utuntur NIGRIS. Similiter et casula sacerdotalia†.[1]

FROM THE C.C.C. OXFORD MS. OF THE CUSTOMARY, c. 1375,

instead of the preceding :

Die Natalis domini, die Epyphanie, Pasche, Pentecostes, Ascensionis, Trinitatis, Reliquiarum, Assumpcionis, Dedicacionis, Omnium Sanctorum, rectores chori capis utuntur SOLEMNIORIBUS COLORUM MIXTORUM. Similiter ministri altaris dalmaticis et tunicis ; excepto quod in die Epiphanie non refert cujus coloris fuerint dalmatica et tunica dummodo sint INSTELLATE.

Item per tres dies immediate sequentes natalem domini, et feriam secundam et terciam ebdomade pasche et pentecostes, capis utuntur SECUNDIS SOLEMPNIORIBUS. In die tamen S. Stephani et Innocencium RUBEIS dalmaticis et tunicis, et in octavis eorundem. Et in festo S. Johannis evangeliste in ebdomada natalis domini dalmaticis et tunicis ALBIS, et in octava ejusdem ejusdem coloris dalmaticis et tunicis cum capis ALBIS. Et in secundis feriis ebdomade pasche et pentecostes ALBIS dalmaticis et tunicis utendum est.

In festo autem circumcisionis, Purificacionis, Annunciacionis, et a quarta feria ebdomade pasche et pentecostes per ebdomadam, et per octavas et in octava Ascensionis, in omnibus dominicis et aliis festis paschalis temporis nisi in Invencione sancte crucis tantum ; et in nativitate S. Johannis baptiste, infra octavas et in octava Assumpcionis et nativitatis beate marie et in commemoracione ejusdem, et in utroque festo S. Michaelis, et octavis dedicacionis ; in festis quoque virginum et Sancte marie magdalene Rectores chori et ministri altaris utuntur CANDIDIS indumentis.

Infra octavas Epyphanie et in ipsis octavis, et in utroque festo sancte crucis ; et in omnibus aliis apostolorum et evangelistarum et martyrum extra tempus paschale ; et in omnibus diebus dominicis extra tempus predictum quando de dominica agitur ; et in tractis cantandis [in dominicis et festis simplicibus in quadragesima] ; RUBEIS utuntur capis dalmaticis et tunicis.

In missis vero defunctorum quando ministri altaris dalmaticas et tunicas induuntur solum NIGRIS utuntur.

In vigilia pasche et pentecostes et geneolagiis [*sic*] cantandis dalmaticas et tunicas induuntur EX TRANSVERSO STRAGULATAS.

Feria quarta ebdomade pentecostes VIR[ID]IBUS utuntur dalmaticis et tunicis.[2]

[1] *Another MS. has :* similiter et sacerdos casula magna. Frere, i. 62–63, 102.

[2] Frere, i. 26.

For comparison with this sequence the following extract from an inventory of the goods of an altar at Salisbury is appended :

LIST OF THE VESTMENTS AT THE ALTAR OF ST. THOMAS IN SALISBURY CATHEDRAL CHURCH, 18th OCTOBER 1389.

In primis xiij. paria integra vestimentorum cum xiij. corporalibus ; quorum PRIMUM vestimentum MELIUS de panno aureo coloris albi. Item SECUNDUM MELIUS de panno serico cum volucribus intexatum. Item TERTIUM vestimentum MELIUS coloris rubei cum volucribus intexatum aureis. Item .iiij. vestimentum MELIUS de serico cum folijs vitis. Item .v. vestimentum de ALBO serico stragulato. Item .vj^{tum}. vestimentum, *pro angelis*, coloris ALBI poudratum. Item .vij^{m}. vestimentum cum tunicis et dalmaticis coloris RUBEI. Item viij. vestimentum coloris VIRIDIS. Item .ix. vestimentum coloris GLAUCI, *pro confessoribus*. Item .x. vestimentum stragulatum, *pro diebus dominicis*. Item .xj^{m}. vestimentum ALBUM, *pro commemoracionibus beate Marie*. Item .xij. vestimentum, *pro ferialibus diebus*, poudratum coloris STEYNATI. Item .xiij. vestimentum, *pro ferialibus in quadragesima*.[1]

FROM THE NEW *ORDINALE SARUM* AND RUBRICS DERIVED THEREFROM (late fourteenth century) :

At the blessing of holy water : a sacerdote ebdomadario alba et capa serica RUBEA induto.[2]

Ash Wednesday ; at the ejection of the penitents : Episcopus vero, vel ejus Decanus, vel excellencior sacerdos, procedat indutus capa serica RUBEA cum alijs vestimentis sacerdotalibus.[3]

Palm Sunday at the blessing of palms : Sequatur benedictio florum et frondium a sacerdote induto capa serica RUBEA.[4]

In the procession : sintque ministri processionis albis circum amicti absque tunicis vel casulis induti : ita tamen quod sacerdos sit in capa serica RUBEA.[5]

[1] Chr. Wordsworth, *Salisbury Ceremonies and Processions, etc.*, 298–9.

[2] Frere, *Use of Sarum*, ii. 229 ; Sarum Manual, xvth cent. MS., and 1506 printed, ap. *Manuale et Processionale . . . Eborac.* (Surtees Society, 1875), p. 5* ; *Graduale Sarum*, ap. ; *Missale Sarum* (Burntisland, 1861–83), p. 29** *note*.

[3] Sarum Processional, MS. c. 1445, ap. Wordsworth, *Ceremonies &c.*, 60 ; 1508 printed (Edit. Henderson, Leeds, 1882), p. 26 ; Massbook ; MS. c. 1450, Bristol Museum, fo. 36.

[4] *Process. Sar.* c. 1445, ap. Wordsworth, *l.c.* 67 ; *Missale Sarum*, 255 ; MSS. xvth c. and printed.

[5] *Miss. Sar.*, 258, xvith cent.

Maundy Thursday; reconciliation of penitents: excellencior sacerdos . . in capa serica RUBEA[1]: *but if the bishop be present:* Episcopus indutus vestimentis sacerdotalibus absque casula sed in capa serica RUBEA. Deinde tres ministri episcopi in capis sericis RUBEIS.[2]

Good Friday: accedat sacerdos ad altare, indutus vestibus sacerdotalibus, in casula RUBEA.[3] The priest wears the same chasuble at the mass.[4]

Easter Even; for the new fire: Executor Officij . . . cum capa serica RUBEA et diaconus in dalmatica et subdiaconus in tunica induantur.[5]

Procession to the font: exuat sacerdos casulam et sumat capam sericam RUBEAM. . . . Sacerdos in capa serica RUBEA.[6]

The return from the font: Completo foncium ministerio tres clerici de superiori gradu in capis sericis, viz. duabus RUBEIS et tercia ALBA in medio processionis in redeundo cantant hanc letaniam *Rex sanctorum.*[7]

LICHFIELD CATHEDRAL CHURCH:

Statute of Bishop Hugh Pateshull 1239–1241

In die Natalis Domini utendum est PRETIOSIORIBUS indumentis. In Paschali tempore et in hebdomada Pentecostes utuntur ministri dalmaticis ALBIS; rectores autem chori similiter capis ALBIS; in Annunciacione dominica, et in circumcisione Domini, et in festis omnibus beate Marie, et in octavis et commemoracionibus ejusdem, et in utroque Sancti Michaelis festo, et in festo cujuslibet Virginis.

RUBEIS utuntur indumentis in utroque Sancte Crucis festo, et in quolibet festo Apostolorum et Martyrum, preterquam Sancti Johannis in Natali [Domini], sed in festo Epiphanie, et in dominica Passionis, et in dominica Palmarum; rectores Chori [similiter] capis utuntur RUBEIS.

VARII etiam COLORIS uti capis possunt rectores chori et ministri altaris in festis Omnium Sanctorum, et Confessorum, et Sancti Petri in Cathedra, et Natali Sancti Iohannis Baptiste, RUBEIS [autem] utuntur in decollacione ejusdem, sed in die Sancte Marie Magdalenis [*some colour not given, ? varius*]; et in diebus dominicis ab octavis Epiphanie usque Quadragesimam, et ab octavis Pasche [*lege Pentecostes*] usque ad Adventum Domini PRO VOLUNTATE SACRISTE, quum de dominica agitur:

[1] *Proc. Sar.* c. 1445, ap. Wordsworth, *l.c.* 68; *Miss. Sar.* 296.
[2] *Ib.* 71.
[3] *Missale Sarum*, Bristol MS., fo. 101 *v.*, and Burntisland col. 316.
[4] *Ib.* col. 331.
[5] Bristol MS. fo. 108 *v.*: similarly in Brit. Mus. Add. MSS. 25588 of the xvth cent.
[6] *Missale Sarum*, Burntisland, 348, 350; Bristol MS. fo. 117 *v.*; Wordsworth, *l.c.* 85.
[7] Bristol MS. fo. 122; and other xvth cent. MSS. Also Sarum Process. 1508 (edit. Henderson), p. 90.

In Adventu tamen et Quadragesima et in exequiis mortuorum NIGRIS capis sericis utendum est.

Ista omnia temperanda sunt secundum facultates ecclesie.[1]

STATUTE OF 1194

Notandum est quod quater in anno solet ecclesia pannis sericis ornari et cordis: a nativitate domini usque ad purificacionem, et in festo sancti Ceddae, et a sabbato Paschae usque ad octavam sanctae Trinitatis, ab assumptione beatae Mariae virginis usque ad festum sancti Michaelis, et hoc per ministerium sacristae.[2]

LINCOLN CATHEDRAL CHURCH

FROM THE CONSUETUDINARY, c. 1260

Post hec faciat sacrista vel suus clericus magnum altare cum ornamentis preparari tali altari decentibus pro festo solempni. Deinde eciam capas preparet sericas pro chorum regentibus: et videat quod cape sint sicut postulant festa, scilicet:

Si martyr sit, cujuscumque fuerit gradus, sive apostolus sive evangelista sive virgo, cape serice RUBIE sint pro majore parte.

Si confessor, VIRIDIS coloris sive FUSCI.

Si matrona sive sponsa, CROCEI coloris.

Et illis capis debent principales chorum uti regentes quia a principali denominandum est unumquodque.

In vigilijs mortuorum . . . regatur chorus sicut in festis duplicibus in capis de pallis NIGRIS.

FROM THE EXAMINATION OF THE VICARS, 3rd–8th OCTOBER 1437

Item dicit quod in celebracione misse de beata Maria RUBIIS induuntur vestimentis altaris ministri, qui tamen ALBIS deberent indui vestimentis.[3]

WELLS CATHEDRAL CHURCH

FROM THE ORDINALE, 1273-1298

De habitu clericorum per totum annum.

. . . Rectores vero chori semper sericis utantur capis in choro nisi in tribus noctibus ante Pascha.

[1] MS. of sixteenth century *penes* Dec. et. Cap. Lichfield.

[2] Wilkins, *Concilia*, i. 498.

[3] H. Bradshaw and Chr. Wordsworth, *Statutes of Lincoln Cathedral* (Cambridge, 1892–97), j. 367, 393; ij. 402.

In paschali tempore utuntur ministri altaris ad missam dalmaticis et tunicis RUBEIS : rectores chori similiter capis RUBEIS. In Annunciatione dominica, et in omni festo [et] in octavis beate Marie et infra octavis et in commemoracione ejusdem, et in utroque festo sancti Michaelis, et in festo Dedicationis ecclesie et, per octavos, et in utroque festo sancti Johannis Evangeliste utuntur ALBIS [indumentis] et in festo cujuslibet virginis. RUBEIS vero utuntur indumentis in utroque festo sancte Crucis et in quolibet festo Apostolorum [et] Marturum, in festo Trinitatis, et Corporis Christi et per octavos, in dominicis per estatem et a *Domine ne in ira* usque ad Septuagesimam, quando de dominica agitur : in tractibus vero cantandis in festis simplicibus in Quadragesima UT CONVENIT FESTO ; in dominica Passionis Domini, et in dominica Palmarum ; [et] rectores chori [similiter] capis utuntur RUBEIS.

In festo sancte Marie Magdalene, sancte Anne, et omnium Confessorum utuntur capis VIRIDIS sive CROCEI coloris.[1]

KALENDARIUM DE COLORIBUS VESTIMENTORUM UTENDIS ET VARIANDIS PRO UT FESTA ET TEMPORA TOTIUS ANNI REQUIRUNT IN ECCLESIA WELLENSI

(Among the Statutes put forth by the Dean and Chapter in 1338 :)

Dominica prima Adventus Domini et per totum Adventum quando chorus regitur [*lege* sive chorus regitur sive non quando de temporali agitur] sint omnia media [*lege* INDIA], nisi tantum feria quarta quatuor temporum ad missam Diaconus et Subdiaconus vestimentis ALBIS induantur.

In die Natalis Domini omnia ALBA preter in secunda missa.
Sancti Stephani martyris omnia RUBEA.
Sancti Johannis Evangeliste omnia media [*lege* INDIA] ET ALBA.
Sanctorum Innocentium omnia RUBEA.
Sancti Thome Martyris omnia RUBEA.
Sancti Silvestri omnia VIRIDIA ET CROCEA.

In festo Circumcisionis Domini principales Rectores sint in vestimentis ALBIS et alii secundares [*lege* secundarii] in vestimentis RUBEIS : ad *Magnificat* et *Benedictus* unum RUBEUM et aliud ALBUM [*supple :* vestimentum pro sacerdotibus quando thurificant altare] ; ad Missam tres Rectores principales in RUBEIS, et duo secundares [*lege* secundarii] una [*lege* unus] in ALBIS vestimentis et alia [*lege* alius] in RUBEIS.

[1] Errors in punctuation in the MS. have been corrected, and omissions are supplied within brackets. The MS. is a transcript made in 1634 of the original, and very carelessly executed. H. E. Reynolds, *Wells Cathedral* (1881), 5.

English Liturgical Colours

In octava Sancti Stephani sicut in die. In octava Sancti Johannis Apostoli sicut in die. In octavo Sanctorum Innocentium sicut in die. In octava Sancti Thome Martyris sicut in die. In Epiphania Domini et per octavam et in octava sicut in die Natalis Domini omnia in ALBIS.

Dominica prima prius [*lege* post] octavam Epiphanie usque ad Septuagesimam quando de temporali agitur, omnia erunt RUBEA.

Dominica in Septuagesima usque ad Passionem Domini, quando de temporali agitur, omnia [*blank :* (?) *supple* INDIA].

Dominica in Passione omnia RUBEA.

Dominica in Ramis Palmarum omnia in RUBEIS, excepto una capa de NIGRIS ad opus Cayphe.

In die Cene omnia RUBEA, cum vexillo de albo.

Feria sexta in parasceve [utuntur] vestimentis RUBEIS, Diaconus et Subdiaconus vestimentis [*supple :* RUBEIS ? utuntur] sive purpura [*lege* PURPUREIS].

Sabbato in vigilia Pasche omnia RUBEA.

In die Pasche omnia sunt RUBEA.

Feria secunda
Feria tertia
Feria quarta
Feria quinta
Feria sexta
Sabbato
} omnia RUBEA.

Dominica in Albis omnia† in ALBIS vestimentis.

Omnibus dominicis ab octava Pasche usque ad Ascentionem Domini, quando de temporali agitur, omnia† in vestimentis RUBEIS. In vigilia Ascentionis, et in die, et per octavas et in octava, et etiam dominica infra octavas, tam in vestimentis quam in altare, omnia in ALBIS.

Dominica [*lege* Feria sexta] post octavam Ascentionis omnia RUBEA.

In vigilia Pentecostes et in die omnia† in vestimentis RUBEI coloris, et per totam hebdomadam sequentem.

In die Sancte Trinitatis omnia RUBEA.

Feria quinta post festum Sancte Trinitatis videlicet in festo Corporis Christi omnia RUBEA.

Per totum octavam [*lege* totas octavas] Corporis Christi omnia RUBEA.

Dominica prima post festum Sancte Trinitatis et in omnibus dominicis usque ad Adventum Domini, quando de temporali agitur, omnia† in vestimentis RUBEIS.

In Dedicatione Ecclesie media [*lege* INDIA] ET ALBA.[1]

[1] Reynolds, *Wells Cathedral: its Foundation, Constitutional History, and Statutes*, 95, 96.

English Liturgical Colours

DECEMBERIS [*sic*]

30 November * Ap.	Sancti Andree	omnia sunt rubea
6 Dec. † Bp. Conf.	Sancti Nicholai	omnia viridia et crocea
8	Conceptio sancte Marie	omnia alba
13 V.M.	Sancte Lucie virginis	omnia rubea [et alba]
21 † Ap.	Sancti Thome apostoli	omnia rubea

JANUARII

5 K. Conf.	Sancti Edwardi	omnia rubea
8 Pr.	Sancti Luciani	omnia rubea
14 Pr. M.	Sancti Felicis	omnia rubea
15 Ab.	Sancti Mauri	omnia rubea
16 Pope M.	Sancti Marcelli	omnia rubea
17 Bp. Conf.	Sancti Sulpitij	omnia crocea
18 V.M.	Sancte Prisce	omnia rubea et alba
19 Bp. Conf.	Sancti Wolstani	omnia crocea
20 MM.	Sanctorum Fabiani et Sebastiani	omnia rubea
21 V.M.	Sancte Agnetis	omnia rubea et alba
22 M.	Sancti Vincentii	omnia rubea
25 † Ap.	Conversio Pauli	omnia rubea
27 Bp. Conf.	Sancti Juliani	omnia crocea
28 V.M.	Sancte Agnetis secundo	omnia rubea et alba
30 Qu. V.	Sancte Batildis	omnia alba

FEBRUARII

1 V.	Sancte Brigide virginis	omnia alba
2 *	Purificatio Marie	omnia alba
3 Bp. M.	Sancti Blasii	omnia rubea
6 Bpp. Conff.	Sanctorum Vedasti et A[mandi]	omnia rubea [*sic*]
10 V.	Sancte Scolastice	omnia alba
14 Bp. M.	Sancti Valentini	omnia rubea
16 V.M.	Sancte Juliane	omnia rubea et alba
22 † Ap.	Cathedra Sancti Petri	omnia viridia et crocea
24 † Ap.	Sancti Mathie apostoli	omnia rubea

MARTII

7 VV. MM.	Sanctarum Perpetue et Felicitatis	omnia rubea et alba
12 Pope. Conf.	Sancti Gregorii	omnia viridia et crocea
18 K.M.	Sancti Edwardi	omnia rubea

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* On p. 7 of Reynolds these are given as major double feasts. † Minor double feasts.

20 Bp. Conf.	Sancti Cuthberti	omnia viridia et crocea
21 Ab.	Sancti Benedicti	omnia india
25 *	Annunciatio Dominica	omnia alba

APRILIS

3 Ap. Conf.	Sancti Richardi	omnia crocea
4 † Bp. Doct.	Sancti Ambrosii	omnia viridia et crocea
11 ‡ Pope Doct.	Sancti Leonis	omnia crocea
?	Sanctorum [*blank*]	[*blank*]
19 Bp. M.	Sancti Alphegi	omnia rubea
23 M.	Sancti Georgii	omnia rubea
25 (? †) Evang.	Sancti Marci evangeliste	omnia rubea
28 M.	Sancti Vitalis	omnia rubea

MAII

1 † App.	Apostolorum Philippi et Jacobi	omnia rubea
3	Inventio sancte crucis	omnia rubea
6 Ap.	Johannis ante portam latinam	omnia alba
9 Ap.	Translatio sancti Andree	omnia rubea
10 MM.	Sanctorum Gordiani et Epimachi	omnia rubea
12 MM.	Sanctorum Nerei Achillai et Pancratii	omnia rubea
19 Bp. Conf.	Sancti Dunstani	omnia viridia et crocea
25 Bp. Conf.	Sancti Aldhelmi	omnia crocea
26 † Apostle of the English	Sancti Augustini	omnia viridia et crocea
31 V. not M.	Sancte Petronille	omnia alba

JUNII

1 M.	Sancti Nicomedes	omnia rubea
2 MM.	Sanctorum Marcelli et Petri	omnia rubea
5 M.	Sancti Bonifacii [et sociorum ejus]	omnia rubea
8 Bpp. Conff.	Sanctorum Medardi et Gildardi	omnia rubea
9 (Edmund Abp. Conf.)	Translatio Sancti Edwardi (*sic*)	omnia crocea
(4 June in Sarum and Exeter Martyrologies.) Conf.	Sancti Petroci	omnia india
11 Apost.	Sancti Barnabe	omnia rubea
12 MM.	Sanctorum Basilidis, Cyrini, et Naboris	omnia rubea

‡ i.e. Leo the Great in Sarum and Exeter Martyrologies.

14 Bp. Conf. Doct.	Sancti Basilii	omnia rubea (*sic*)
15 MM.	Sanctorum Viti et Modesti et Crescentiae	omnia rubea
16 Bp. Conf.	Translatio sancti Richardi	omnia crocea
18 MM.	Sanctorum Marci et Marcelliani	omnia rubea
19 MM.	Sanctorum Gervasii et Protasii	omnia rubea
20 K.M.	Translatio sancti Edwardi	omnia rubea
22 M.	Sancti Albani	omnia sunt rubea
23 V.	Sancte Etheldrede	omnia alba
24*	Natalis Sancti Johannis [Baptiste]	omnia india
26 MM.	Sanctorum Johannis et Pauli	omnia rubea
28§ Pope Conf. Doct.	Sancti Leonis	omnia crocea
29 * App.	Apostolorum Petri et Pauli	omnia rubea
30 † Ap.	Commemoratio sancti Pauli	omnia rubea

JULII

1	Octaba sancti Johannis	omnia india
2 MM.	Sancti Processi et Martiniani	omnia rubea
4 Bp. Conf.	Translatio sancti Martini	omnia crocea
6	Octaba Apostolorum	omnia rubea
7 Abp. M.	Translatio sancti [Thome]	omnia rubea
10 MM.	Sanctorum septem fratrum	omnia rubea
11 Ab.	Translatio sancti Benedicti	omnia india
15 Bp. Conf.	Translatio sancti Swythini	omnia crocea
17 K.M.	Sancti Kenelmi	omnia rubea
18 Bp. M.	Sancti Arnulphi	omnia rubea
20 V.M.	Sancte Margarete	omnia rubea et alba
21 V.	Sancte Praxedis	omnia alba
22	Sancte Marie Magdalene	omnia virida et crocea
23 Bp. M.	Sancte Appollinaris	omnia rubea
24 V.M.	Sancte Cristine	omnia alba et rubea
25 † Apost.	Sancti Jacobi	omnia rubea
26†	Sancte Anne [matris B.M.V.]	omnia viridia et crocea
27 Conff.	Sanctorum septem dormientium	omnia rubea
28 Bp. Conf.	Sancti Sampsonis	omnia crocea
29 MM.	Sanctorum Felicis [pape] Simplicij Faustini et Beatricis	omnia rubea
30 MM.	Sanctorum Abdon et Sennes	omnia rubea
31 Bp. Conf.	Sancti Germani	omnia crocea

§ At Syon pope Leo III. was also noted on this day.

English Liturgical Colours

AUGUSTI

1 † Ap.	Ad vincula Sancti Petri	omnia viridia et crocea
2 Pope M.	Sancti Stephani	omnia rubea
3 Protomartyr	Inventio Sancti Stephani	omnia rubea
5 K.M.	Sancti Oswaldi	omnia rubea
6 MM.	Sanctorum Sixti (pape) Felicissimi et Agapiti	omnia rubea
7 Bp. M.	Sancti Donati	omnia rubea
8 MM.	Sancti Ciriaci [diaconi] sociorumque	omnia rubea
9 M.	Sancti Romani	omnia rubea
10 Archd. M.	Sancti Laurentii	omnia rubea
11 M.	Sancti Tyburcii	omnia rubea
13 MM.	Sancti Ypoliti sociorumque	omnia rubea
14 Pr. Conf.	Sancti Eusebii	omnia crocea
15*	Assumptio sancte Marie	omnia alba
17	Octaba sancti Laurentii	omnia rubea
18 M.	Sancti Agapiti	omnia rubea
19 M.	Sancti Magni	omnia rubea
	Per octavas et in octava [assumptionis B.M.]	omnia alba
23 MM.	Sanctorum Timothei et [Appollinaris]	omnia rubea
24 † Apost.	Sancti Bartholomei	omnia rubea
27 M.	Sancti Rufi	omnia rubea
28 † Bp. Doct.	Sancti Augustini	omnia viridia et crocea
29	Decollatio sancti Johannis	omnia rubea
? 27 Aug. M.	Sancti Decumani	omnia rubea
30 MM.	Sanctorum Felicis et Adaucti	omnia rubea
31 V. not M.	Sancte Cuthberge	omnia alba

SEPTEMBRIS

1 Ab. Conf.	Sancti Egidii	omnia [india ?]
4 Bp. Conf.	Translatio sancti Cuthberti	omnia [viridia et crocea]
Archangel.	Sancti Gabrielis	omnia (? india et alba]
(Probably on the first Monday, as at Exeter. *Ordinale*, j. 256.)		
5 Ab. Conf.	Sancti Bertini	omnia [india ?]
8*	Nativitas sancte Marie	omnia alba
9 M.	Sancti Gorgonii	omnia rubea
11 MM.	Sanctorum Proti et Jacincti	omnia rubea
14†	Exaltatio sancte crucis	omnia rubea
16 At Exeter V.M. but *memoria tantum*	Sancte Eufemie	omnia rubea et alba
	Per octabas et in octaba [Nativitatis B.M.]	omnia alba

16 V. not M.	Sancte Edithe	omnia rubea et alba (*sic*)
17 Bp. M.	Sancti Lamberti	omnia rubea
21 † Ap. & Evang.	Sancti Mathei	omnia rubea
22 MM.	Sanctorum Mauritii sociorumque eius	omnia rubea
23 V. not M.	Sancte Tecle	omnia alba
25 Bp. M.	Sancti Firmini	omnia rubea
26	Sanctorum Cipriani [ep.] et Justine V.	omnia rubea
27 MM.	Sanctorum Cosme et Damiani	omnia rubea
29 Archangel	Sancti Michaelis	omnia india et alba
30 † Pr. Doct.	Sancti Jeronimi	omnia viridia et crocea

OCTOBER (*sic*)

1 Bpp. Conff.	Sanctorum Remigii et Germani &c.	omnia [viridia et crocea]
2 Bp. M.	Sancti Leodegarii	omnia rubea
6 V.M.	Sancte Fidis	omnia rubea et alba
7 MM.	Sanctorum Marci [pape] et Marcelliani	omnia rubea
9 MM.	Sanctorum Dionisii [ep.] sociorumque eius	omnia rubea
10 MM.	Sancti Gereonis sociorumque eius	omnia rubea
11 MM.	Sancti Nigesii sociorumque eius	omnia rubea
13 K. Conf.	Translatio sancti Edwardi	omnia crocea
14 Pope M.	Sancti Kalixti	omnia rubea
	Festum Reliquiarum	omnia rubea et alba
15 Bp. Conf.	Sancti Wulfranni	omnia india
16 Archangel	Sancti Michaelis in monte tumba	omnia india et alba
18 (? †) Evang.	Sancti Luce	omnia [rubea]
21 VV. MM.	Sanctarum undecim milium virginum	omnia rubea et alba
23 Bp. Conf.	Sancti Romani	omnia rubea
25 MM.	Sanctorum Crispini et Crispiniani	omnia rubea
28 † App.	Apostolorum Simonis et Jude	omnia rubea
31 M.	Sancti Quintini	omnia rubea

English Liturgical Colours

NOVEMBRIS

1	Omnium Sanctorum	omnia rubea et alba
2	Commemoratio animarum	omnia nigra
6 Ab. Conf.	Sancti Leonardi	omnia india
8 MM.	Sanctorum Quatuor Coronatorum	omnia rubea
9 M.	Sancti Theodori	omnia rubea
11 Bp. Conf.	Sancti Martini	omnia viridia et crocea
13 Bp. Conf.	Sancti Bricii	omnia crocea
15 Bp. Conf.	Sancti Machuti	omnia india
16 Abp. Conf.	Sancti Edmundi	omnia viridia et crocea
17 Bp. Conf.	Sancti Hugonis	omnia viridia et crocea
18 Bp. Conf.	Octaba sancti Martini	omnia india
20 K.M.	Sancti Edmundi regis	omnia rubea
22 V.M.	Sancte Cecilie	omnia rubea et alba
23 Pope M.	Sancti Clementis	omnia rubea
24 M.	Sancti Grisogoni	omnia rubea
25 V.M.	Sancte Katherine	omnia rubea et alba
26 Pope M.	Sancti Lini	omnia rubea
29 MM.	Sancti Saturnini [et Sancti Sisinnij]	omnia rubea

Memorandum quod regulariter quando agitur de Apostolo vel Martyre, omnia sunt RUBEA.

Quando de Confessore, omnia INDIA ET VIRIDA [*sic*] MIXTA sicut honestius et magis proprie possunt adaptari festo.

Quando de Virgine non Martyre, omnia erunt ALBA.

Quando de Virgine et Martyre, omnia RUBEA ET ALBA.

Memorandum quod quando celebratur officium *de Spiritu Sancto*, vel Commemoratio sancti Andree, omnia sunt RUBEA.

Item quum fit Commemoratio Beate Virginis, vel [missa] pro pace, omnia sunt ALBA.

Memorandum quod quandocumque agitur pro defunctis, omnia erunt NIGRA ET SIMPLICIA, licet agatur pro rege vel episcopo ; et ita erunt in sepultura.[1]

In the kalendar, misspelling of names and mistakes in the designations of the various saints' days are generally corrected *sub silentio*. Where an obviously wrong name or colour is given, it is left with *sic* printed after it. Where no colour is given for a saint's day in the MS. it is added within brackets in agreement with others of the same class. For convenience, the day of the month and the description of the saint are added.

[1] Reynolds, 101 *seq.*

English Liturgical Colours

HEREFORD CATHEDRAL CHURCH

Colour Rubrics from the Massbook and the XIV Cent. Ordinale

Good Friday: Hora sexta episcopus cum ministris suis VESTIBUS QUADRAGESIMALIBUS indutis.

Post Orationes (Sollemnes) duo presbiteri, albis et casulis RUBEIS revestiti, crucem velatam assumant, cantantes hos versus juxta altare: *Populе meus.* Alii duo in capis NIGRIS de serico stantes in media chori, respondeant scilicet: *Agios o theos.*[1]

All Souls Day: Executor officii in albis revestitus et desuper Capa de NIGRA samita indutus, cum suis ministris coram altari dicat sollemniter commendationem.[2]

YORK MINSTER

Colour Rubrics from the Massbook

Sabbato quattuor temporum Adventus.

Haec Lectio sequens legatur in medio chori ab aliquo Vicario seniori in superpelliceo et capa RUBEA serica: V. *Lectio Danielis Prophetae* (All MSS.).

Sequatur in medio chori a duobus Vicariis in capis sericis RUBEIS secundum dispositionem Succentoris tractus: *Benedictus es.* MS. xiv cent.

Ad missam in auroram in Nativitate Domini.

Sacerdos cum suis ministris ad altare et Rectores Chori omnes sint in vestimentis ALBIS. MS. xiv cent.

Sexta die a Nativitate Domini.

Chorus regatur a duobus in Capis sericis ALBIS. MS. xiv cent.

Dominica in Ramis Palmarum, ad palmas benedicendas.

Praelatus, si praesens fuerit, exeat in vestiarium, et induat se stola et Capa serica ALBA ad palmas benedicendas.

In Sabbato sancto Paschae; benedictio novi ignis.

Praelatus (executor officii) vero, post Nonam decantatam sacris vestibus et Capa serica ALBA indutus &c. All MSS.

After the Epistle: Duo vicarii in capis ALBIS cantent Alleluya. MSS. xiv. cent.

[1] *Missale ad usum percelebris ecclesiae Herfordensis* (Leeds, 1874), 90, 93, 94; *The Hereford Breviary* (Henry Bradshaw Society), iii. 72.

[2] *Missale*, 353.

In Purificatione Beatae Mariae Virginis; benedictio Ignis.
Impendatur benedictio a sacerdota faciente officium in ALBA capa induto cum aliis indumentis sacerdotalibus. MS. xiv cent.[1]

EXETER CATHEDRAL CHURCH

COLOUR RUBRICS FROM THE LEOFRIC MASSBOOK (3RD PART), C. 1075

Maundy Thursday at vespers: Cum autem scola dicit primam antiphonam *Calicem salutaris*, statim duo acoliti parati cum NIGRIS casulis incipiant expoliare altaria usque dum finitur vespera.

Good Friday: preparant se presbiteri et archidiaconus et diaconi vel ceteri, quantum opus est, cum cantoribus et reliquis ministris, vestibus quadragesimalibus induti, scilicet planetis FUSCIS.[2]

ORDINALE EXONIENSE, C. XXIIJ. 1337

De variacione coloris vestimentorum

Coloris vestimentorum sunt quatuor vel sex varietates juxta morem curie Romane videlicet, candidus, rubeus, viridis seu croceus, violacius, blauus vel niger. Et quilibet horum colorum ita considerandus est, si maior pars, qui campus panni dicitur, hujusmodi fuerit, quamvis auro vel alio colore fuerit permixtus. Unde quolibet horum colorum est utendus prout infra hic continetur. Ita tamen quod AURO MIXTA ET NOBILIORA majoribus festis suo loco, et PLANA SIMPLICIORA in festis simplicioribus induantur. Tamen si VALDE PRECIOSA ET ASPECTU PULCRA, ut pote ymaginibus debroudata vel varijs coloribus singulariter adornata habeantur vestimenta, eisdem in festis precipuis maioribus est utendum.

Ceteris vero predictis coloribus utendum est hoc modo, videlicet, dominica prima in Adventu usque ad vigiliam Natalis domini inclusive VIOLACIIS est utendum. Similiter a Septuagesima usque ad Cenam domini, vel *secundum quosdam* usque ad dominicam in Passione. In die eciam Parasceves usque post oraciones solempnes dictas, et in vigilia Pasche et Pentecostes, tantum dum lecciones et tractus dicuntur, necnon in Rogacionibus et alijs jejunijs ecclesie per annum, et in processionibus vel Missis pro quacumque tribulacione, atque in decolacione sancti Johannis baptiste quia ad limbum descendit, VIOLACIO colore, eo quod sit lividus et ad

[1] *The York Missal* (Surtees Society, 59), I. xix. xx.

NOTE.—The rubric in the printed massbook (I. 86–87) from MS. D. is incorrect: 'Dum autem haec fiunt Corpus Domini ab aliosacerdote vestito et capato in capa argentea . . . deferatur.' A comparison with that in the Processional (Surtees Soc. 63, p. 149) shows that this priest was not wearing a silvern cope, but carrying the Host in a silvern cup. 'Dum autem haec fiunt, Corpus Domini ab alio Sacerdote vestito alba et Capa serica cum cuppa argentea . . . deferatur.'

[2] F. E. Warren, *Leofric Missal* (Oxford, 1883), 261. From some Roman *Ordo*.

nigredinem tendens, est utendum. Ita tamen quod si sint aliqua AURO MIXTA, in dominica prima et tercia Adventus, et dominica quarta in Quadragesima, specialiter induantur.

Ab octabis vero Epiphanie usque ad Septuagesimam, quociens de tempore agitur, VIRIDIBUS est utendum. Et eodem modo a prima dominica post Trinitatem usque ad Adventum domini, quociens de dominicis vel ferijs agitur, est faciendum; nisi in vigiliis sanctorum et quatuor temporibus Septembris, quando VIOLACIIS induantur.

In die Natalis domini, in festo sancti Johannis euuangeliste, et sexta die a Natale domini; et in die Circumcisionis *secundum quosdam*; et in octavis sancti Johannis euuangeliste; et in vigilia ac festo et per octabas Epiphanie; et in Purificacione ac omnibus alijs festis beate Marie et ejusdem octavis et commemoracionibus, item in cena domini quando episcopus consecrat crisma, ALBIS, alias RUBEIS. In vigilia eciam Pasche, nisi dum lecciones et tractus dicuntur quia tunc VIOLACIIS, et in die Pasche et abhinc usque ad octavas Ascensionis, in Nativitate eciam sancti, Johannis baptiste et quando de eo per octavas agitur, in festo eciam sancti Gabrielis et in omnibus festis sancti Michaelis, similiter in omnibus festis virginum non martirum, semper vestimentis ALBIS seu CANDIDIS est utendum.

In vigilia vero Pentecostes post lecciones et tractus sacerdos RUBEA capa ad fontes benedicendos, ac deinceps, ipse cum suis ministris ad Missam et postea ad Vesperas et per totam ebdomadam Pentecostes usque ad Vesperas sabbati sequentis, et in festis sancte Crucis, necnon in omnibus festis apostolorum euuangelistarum et martirum, et per eorum octavas quando de eis agitur, et *secundum quosdam* infra Passionem, et in Cena domini si episcopus non celebrat, vestimentis RUBEIS est utendum.

Tamen in conversione sancti Pauli, et in cathedra sancti Petri, et alijs duplicibus festis quibuscumque sanctorum que infra Adventum vel Septuagesimam usque ad Pasche contingunt, et in festo Marie Magdalene *secundum quosdam*, vestimentis INDICI id est AEREI COLORIS, vel BLAUI, si PULCRA habeantur, non inconvenienter indui possent. In festo tamen Magdalene *quidam* ALBIS, *quidam* CROCEIS utuntur.

In festo autem Trinitatis, si habeantur PULCRA VIRIDIA vestimenta cum capis et tunicis et dalmaticis in numero sufficienti ad tantum festum, eis est utendum, alias ALBA totaliter vel CANDIDA assumantur.

In festo vero Corporis Christi et per octavas, propter similitudinem panis et vini et corporis et sanguinis Jhesu Christi, qui candidus est et rubicundus, MIXTIM CANDIDIS SIMUL ET RUBEIS est utendum. Ita videlicet quod duo principales rectores utantur CANDIDIS, et duo alij secundarij RUBEIS. Sacerdos vero qui exequitur officium CANDIDIS tam ad Missam quam ad Vesperas, et collateralis suus ad thurificandum RUBEA, et ad missam diaconi RUBEIS et subdiaconi ALBIS, eo modo quo conveniencius ALBUM ET RUBEUM EQUALITER dividi poterunt, induantur. Eodem modo fiat de virginibus martiribus.

In festo vero Omnium Sanctorum, et Reliquiarum, et Dedicacionis Ecclesie, OMNIBUS COLORIBUS indifferenter, ita tamen quod CANDIDUM ET RUBEUM preponatur, ad libitum est utendum.

Generaliter ergo, ut ex predictis patet, in festis apostolorum euuangelistarum et martirum RUBEIS est utendum. In festis vero confessorum CROCEIS vel VIRIDIBUS, qui pro eodem habentur. In festis virginum et martirum PARTIM ALBIS PARTIM RUBEIS vel eisdem coloribus MIXTIS. In festis virginum non martirum totaliter ALBIS. In Adventu et Septuagesima et Quadragesima necnon vigilijs sanctorum, et quatuor temporibus extra Pentecosten, et Rogacionibus, vestimentis VIOLACIIS. In dominicis vero inter Epiphaniam et Septuagesimam et omnibus dominicis per Estatem, et quando de tempore tunc agitur, VIRIDIBUS est utendum.

NIGRO vero colore in die Parasceves post adoratam crucem, et in omnibus exequijs mortuorum, et similiter propter deffectum violaciorum loco eorumdem, est utendum. Tamen in solempnibus exequijs mortuorum et eciam sepulturis eorum satis congrue VIOLACIO colore est utendum.

Si autem alique alia vestimenta VARII ET INCERTI COLORIS forte habeantur, juxta judicium seniorum secundum eorum pulcritudinem et valorem in usum ponantur, alijs vestimentis interim parcendo.[1]

COLOUR RUBRICS FROM THE *Ordinale*:

Advent Sunday: at vespers: duobusque rectoribus chori capis sericis VIOLACII coloris indutis.

Ember Wednesday in Advent: In fine nocturni diaconus cum subdiacono cum stola et manipulo ALBIS vestitus . . . procedat per medium chori ad pulpitum ad pronunciandum solempniter Euuangelium.

Easter Day: at Vespers: Tres clerici de superiore gradu, qui ad missam cantarunt gradale, nunc et capis sericis ALBIS induti, ad gradum chori incipiant idem gradale *Hec dies*. . . . Postea quatuor seniores, qui eciam cantarunt *Alleluya* ad Missam, simili modo capis solempnibus ALBI coloris induti ad gradum altaris dicant *Alleluya*.

Easter Monday at Lauds: Et dicatur ℣ *Dicant nunc* a tribus de superiori gradu capis sericis RUBEIS indutis. . . . Et similiter fiat in tercia et quarta feria, loco et habitu predicto servatis.

Easter Monday at Vespers: Incipiatur gradale *Hec dies* et ipsius ℣ cantetur a tribus de secunda forma capis sericis ALBIS indutis ad gradum chori. . . . Hac die et duabus sequentibus diebus *Alleluya* a tribus tantum senioribus in capis sericis ALBIS ad gradum altaris.

Rubric under First Monday in Advent: Preterea hac feria post Capitulum, et alijs ferijs consimilibus, ante terciam dicatur missa in capitulo pro defunctis cum diacono et subdiacono albis tantum indutis. Quod semper observatur in omni

[1] J. N. Dalton, *Ordinale Exon.* (Henry Bradshaw Society, 1909), j. 12–15.

missa pro defunctis, nisi quando pro episcopis illius ecclesie vel solempnibus obitibus vel corporibus presentibus celebratur, et in crastino omnium Sanctorum, tunc enim Missa dicatur ad majus altare post Sextam loco magne Misse, que tunc dicatur post Primam, et tunc dalmaticis et NIGRIS tunicis utantur.

Maundy Thursday: Reconciliation of Penitents: Si episcopus adest, unus archidiaconus, ex parte penitencium, indutus capa NIGRA de serico legat hunc leccionem *Adest tempus.*

Good Friday: procedat sacerdos ad altare indutus vestibus sacerdotalibus et casula PURPUREA cum diacono et subdiacono et ceteris ministris altaris, qui omnes sint albis cum amictibus, videlicet pueri in supperellicijs [*sic*], simpliciter more solito induti.

After the Cross-creeping: conveniant omnes clerici chori coram altari, et se induat sacerdos casula NIGRA, et accedat ad gradum altaris.

Easter Even: Executor officii in vestibus sacerdotalibus, videlicet alba et amictu cum stola et manipulo cum capa serica CANDIDA, diaconus dalmatica, subdiaconus tunica ejusdem coloris serici, solempnitur induantur.

After the Pascal: Sacerdos cum ministris eat ad vestibulum, et induat se casula quadragesimali VIOLACIA, diacono et subdiacono in albis tantum.

Before going to the Font: Sacerdos exuat casulam et accipiat ALBAM capam sericam primam.

Returning from the Font: tres clerici de superiore gradu in capis sericis ALBIS in medio processionis canant. . . . *Rex Sanctorum.*

His finitis incipiatur missa . . . Interim vero accepta casula CANDIDA, diacono et subdiacono eiusdem secte.

Whitsun Eve: Sacerdos cum diacono et subdiacono . . . induti sicut in vigilia Pasche.

Before the Litany to the Font: Deinde exuant se sacerdos, diaconus et subdiaconus, et sacerdos induat se cappa RUBEA, alijs albis tantum remanentibus.

For the mass: interim indutus casula RUBEA, cum diacono et subdiacono eiusdem secte tunica et dalmatica.

Whitsun Ember Wednesday and Friday: Leccio *Diligite justiciam* et legatur in pulpito in capa RUBEA de serico a vicario.

Vigil of St. Andrew Ap.: Ad missam que si fuerit dominica dicetur post Primam in capitulo sed alias post Nonam, cum casula coloris VIOLACII vel PURPUREI. Quod eciam fit in omnibus vigilijs et quatuor temporibus extra Penthecosten, diacono et subdiacono albis tantum indutis.

EVESHAM ABBEY CHURCH, c. 1377

Memorandum quod consuetudo istius ecclesiae est in omnibus festis beatae Mariae uti ALBUM vestimentum. In vigiliis omnium sanctorum et natalis domini, et in cena domini, et vigiliis pasche et pentecostes RUBEIS. Die natalis domini utendum

est MAGNA NIGRA casula ad magnam missam; eodem die ad missam in galli cantu, et die pasche ad magnam missam, et die ascensionis et die pentecostes, ALBA casula DEASPERATA et AURO STRAGULATA utendum est. In festo sancti Egwini, et in die animarum, et in anniversariis sancti Uulsini et Regum, MINORA NIGRA casula utendum est.[1]

WESTMINSTER ABBEY CHURCH

From the Customary of Abbot Richard Ware, 1258–1283

Sciendum quod de capis et casulis atque dalmaticis, secundum dies et festa diversa, color est discernendus. Nam in Dominica prima Adventus Domini et in aliis Dominicis extunc usque ad Purificacionem beatae Mariae, vel usque ad Dominicam Septuagesimae, cum ante Purificacionem evenerit, sacerdos ad vesperas et ebdomadarius capae ad missam ALBIS capis induentur; atque sacerdos utriusque missae, si de Dominica aut de Natali celebrantur, ALBA casula induetur; necnon et diaconus et subdiaconus ALBIS casulis sive dalmaticis juxta quod tempori congruit, indui debent; atque albarum parurae, si habeantur, ejusdem debent esse coloris. Quod similiter est observandum ad missam de vigilia et ad primam et secundam missam de die Natalis Domini, et ad utramque missam in die Circumcisionis, et ad missam capitalem in die sancti Edwardi, et ad utramque missam in octabis ejusdem, et ad missam capitalem in die atque ad magnam missam per octabas Epiphaniae, et quociens, usque ad Purificacionem, missa in conventu de Natali aut de Epiphania vel eciam de Dominica, nisi Septuagesima intervenerit, aut de beata Maria celebratur: quod videlicet casula sacerdotis tunica et dalmatica ministrorum cum capa in choro, et albarum si habeantur parurae, albi debent esse coloris, nisi cum fuerint capae ad formam in chori medio aut eciam casula sive dalmaticae ad missam BRUDATAE.

Quod insuper ex recta consuetudine est observandum in die et per octabas Dominicae Ascensionis, et in vigilia atque in die et infra octabas Nativitatis sancti Johannis baptistae, et Assumpcionis et Nativitatis beatae Dei genetricis Mariae quando de eisdem festivitatibus celebratur obsequium, necnon et in festo beati Michaelis, videlicet, quod hujusmodi indumenta ALBI coloris esse debent.

Dominica quidem Septuagesimae et Sexagesimae et Quinquagissimae [*sic*] ad utraque missam, si fuerint, de Dominica, casula sacerdotis et casulae omnium ministrorum ad magnum missam atque capa in chori medio SUBRUBBEI coloris esse debent, et casula similiter ad magnum missam privatis diebus infra idem tempus.

Quae quidem indumenta a Dominica prima Quadragesimae usque ad Dominicam in Passione Domini, tam Dominicis quam privatis diebus, omnino NIGRI seu QUASI-

[1] H. A. Wilson, *Officium ecclesiasticum Abbatum secundum usum Eveshamensis monasterij* (Henry Bradshaw Society, 1893), 166. The punctuation has been added for the reader's convenience.

NIGRI coloris erunt; quibus eciam albarum parurae, si habeantur, in colore convenient.

In die vero et infra octabas Pentecostes erunt indumenta predicta, diebus quibus brudata non sunt, SCINTILLATA aut RUBEA vel eciam CROCEI aut GLAUCI coloris.

Dominica vero in Passione Domini et ex tunc usque ad Ascensionem atque in ceteris Dominicis per annum, exceptis tantum modo prelibatis, quando scilicet de Dominica agitur, et in Decollacione sancti Johannis baptistae, et in utroque festo beati regis Edwardi et beati Thomae archipresulis, aliorumque martirum utriusque sexus, erunt omnino RUBIA aut eciam SUBRUBIA aut eciam hujuscemodi indumenta.

De colore vero caparum quae indui solent ad processionem in Dominica Palmarum, atque in colore indumentorum ad divinum obsequium tribus diebus proximis ante Pascha, plenius specificatum est super eisdem diebus.

In festo autem beati Johannis ante Portam Latinam capae cantorum ad vesperas ALBI coloris erunt, et capae sacerdotum CROCEI sive GLAUCI coloris.[1]

COLOUR RUBRICS FROM THE WESTMINSTER MASSBOOK (between 1362 and 1386), AND THE PONTIFICAL (early xivth cent.)

At the blessing of palms on Palm Sunday: Abbas capa RUBEA cum stola et manipulo sollempniter indutus.

Maundy Thursday: post reconciliacionem penitencium abbas in capa RUBEA et pontificalibus sollempniter indutus (for the seven penitential psalms etc.).

Reconciliation of penitents: Abbas in capa RUBEA et pontificalibus sollemniter indutus cum archidiacono absque stola et manipulo capa similiter RUBEA festive induto.

Easter Even, for the New Fire: Abbas sollempniter indutus capa RUBEA stola et manipulo.

Procession to the font: In primis veniant duo cantores capis RUBEIS induti. . . . Decantata letania usque *Omnes sancti orate pro nobis* exuant capis cantores et eas commendent sacriste.[2]

PLESHY COLLEGIATE CHURCH, 1394–95

xxiij Item volo statuo et ordino quod Magister et Custos ceterique Capellani et clerici teneant festum sancte Trinitatis principale duplex festum, et Octavam ejusdem cum regimine chori. Similiter quod teneant festum sancti Thome Martiris infra Natale Domini majus duplex festum, translacionis ejusdem principale duplex festum, Sancti Edwardi Regis et Martiris in mense Marcii duplex festum, Sancti

[1] Sir E. M. Thompson, *Customary of the Benedictine Monasteries of Saint Augustine, Canterbury, and Saint Peter, Westminster* (Henry Bradshaw Society, 1902–04), ij. 60, 61.

[2] *Missale ad usum Ecclesie Westmonasteriensis* (edit. J. Wickham Legg, Henry Bradshaw Society, 1893), fasc. ij.

Georgii Martiris duplex festum, Sancte Anne duplex festum, Sancti Thome Herfordensis Episcopi et Confessoris, scilicet secundo die mensis Octobris, duplex cum proprio servicio ejusdem, translacionem quoque ejus, scilicet vicesimo quinto die ejusdem mensis, duplex festum, Sancte Katerine virginis at Martiris duplex, et festum sancti Nicholai Episcopi et Confessoris duplex. Et quod dicta dupplicia festa celebrentur sicut alia dupplicia festa per annum ex eorum dignitate et solempnitate solent celebrari.

Et quod presbiteri et clerici utantur in die Natalis Domini, in die Pasche, in die Sancte Trinitatis, in die Translacionis sancti Thome Martiris, in die Omnium Sanctorum, et in dedicacione ecclesie, de MELIORIBUS et SOLEMPNIORIBUS vestimentis de quocumque colore censeantur. In festo vero Epiphanie de vestimentis STELLATIS, si habeantur, de quocumque colore sint. Sin autem de MELIORIBUS et SOLEMPNIORIBUS ut supra.

In festis autem Circumcisionis Domini, Purificacionis beate Marie, Annunciacione beate Marie, Assencionis domini, Corporis Christi, Assumpcionis beate Marie, ac Nativitatis ejusdem, Sancti Michaelis Archangeli in mense Septembris, ac Concepcionis beate Marie, de MELIORIBUS ET SOLEMPNIORIBUS vestimentis ALBIS.

In festis autem Sancti Johannis Evangeliste infra Natale Domini, Dominica in albis, et in omnibus festis dupplicibus a dicta Dominica usque ad Pentecosten, Sancte Anne, ac sancte Katerine virginis et martiris, ALBIS vestimentis SOLEMPNIORIBUS ET MELIORIBUS SECUNDARIIS.

Sexta autem die a Nativitate Domini, ac in Paschali tempore, et per Octavas Assencionis Domini, ac corporis Christi, Assumpcionis ac Nativitatis beate Marie virginis, ac Commemoracionis ejusdem, in festo sancti Michaelis in Monte tumba; in festo cujuslibet Virginis non martiris, vel plurimarum virginum non martirum, ac per Octavam Dedicacionis ecclesie, eciam utantur vestimentis ALBIS.

In festis vero Pentecostes, Invencionis sancte crucis, exaltacione sancte crucis, Sancti Thome Herfordensis primo, ac in festo cujuslibet Apostoli, vel plurimorum Apostolorum, in festis eciam cujuslibet Evangeliste, unius Martiris sive plurimorum Martirum extra tempus Paschale, per adventum, et ab Octava Epiphanie usque ad Pascha, eciam feria quarta in capite Jejunii, ac per Octavam Pentecostes, RUBEIS utantur vestimentis; ita quod in die Pentecostes, Invencionis sancte crucis, Exaltacionis sancte crucis, sancti Thome Herfordensis primo, sancti Thome Apostoli, ac sancti Thome Martiris infra Natale Domini, DE MELIORIBUS ET SOLEMPNIORIBUS vestimentis DICTI COLORIS utantur.

In festis autem unius confessoris vel plurimorum Confessorum, vestimentis CROCEI coloris utantur, si habuerint; sin autem VEOLATI vel BLODII coloris vestimentis utantur extra tempus Pasche.

In festis autem unius virginis et martiris, vel plurimarum virginum et martirum, utantur de vestimentis ALBIS ET RUBEO OPERATIS, si habuerint. Sin autem de PURO ALBO.

Infra autem Octavas Epiphanie, Trinitatis, et Nativitatis sancti Johannis Baptiste,

quando de dictis Octavis dicetur, Similiter quoque quandoque dicetur de festo loci, VEOLATI vel BLODII coloris vestimentis utantur.

In omnibus autem dominicis a festo Trinitatis usque ad adventum Domini, quando de dominica agitur, VIRIDIS coloris vestimentis utantur.

In vigilijs quoque, et obsequijs, ac missis mortuorum, ac eciam in die animarum, NIGRIS utantur vestimentis.

Per ebdomadam Pasche, et per ebdomadam Pentecostes, et in dupplicibus festis Confessorum, ac festo sancti Nicholai, utantur vestimentis SECUNDUM ORDINACIONEM ET DISPOSICIONEM SACRISTE dicti Collegii, non obstantibus ordinacionibus predictis.[1]

THE COLOUR-SEQUENCE OF THE PONTIFICALS

BRIT. MUS. LANSDOWNE MS. 451 (xiv cent.); THE CLIFFORD PONTIFICAL (1406–1426) MS. C.C.C. Camb. 79; BOTH FOR BISHOPS OF LONDON: AND ARCHBISHOP HENRY CHICHELE'S PONTIFICAL (1414–1443), TRINITY COLL. CAMB.

De colore vestimentorum secundum Romanam Curiam quando et quotiens per annum varijs coloribus in ecclesia utendum est.

De albo colore. Albus color inter omnes est prior purior simplicior et festivior: ideo utendus est in die natalis Domini, propter virginis partum. Et in die sancti Johannis Evangelistae et Virginis. Et sexta die in Natale. Et in die Circumcisionis; et in octava Sancti Johannis. In vigilia, die, et per totas octavas Epiphaniae. In Purificacione et omnibus festis et commemorationibus et octavis beatae Mariae. In die Cenae Domini, propter consecrationem chrismatis et institutionem Eucharistiae et Lotionem pedum. Et in vigilia Paschae et per totas octavas, et in omnibus Dominicis et feriis usque ad Ascensionem, propter renatos et gaudium resurrectionis. Et in die et per octavas Ascensionis, propter duos viros in albis assistentes. Et in festo nativitatis sancti Johannis Baptistae et per octavas ejusdem, propter ejus munditiam. Et in festo et per octavas Eucharistiae; quia candor est lucis aeternae. Et in die sanctae Trinitatis. In festis etiam angelorum et virginum. Et SECUNDUM ROMANUM CURIAM in festo omnium sanctorum albis est utendum: et etiam in dedicatione ecclesiae et per octavas, propter nuptias Christi et ecclesiae.

De rubeo colore. Rubeus color igneus est et sanguineus: caritati Spiritus et effusioni sanguinis consimilis. Ideo in vigilia et in die et per hebdomadam Pentecostes usque ad festum Sanctae Trinitatis: et in festis omnium apostolorum et evangelistarum et omnium martyrum per totum annum: preter decollationem sancti Johannis Baptistae et festum Innocentium, quando SECUNDUM ROMANUM MOREM

[1] Confirmation of the Statutes of Pleshy College by Robert Braybrook, bishop of London, 23rd February, 1394–5. *Duchy of Lancaster, Miscellanea*, 10/44. The punctuation has been added for the convenience of the reader.

violaceis utendum : quia ad limbum descenderunt. In octava tamen Sanctorum Innocentium, quia octava resurrectionem significat, rubeis indumentis est utendum. Et similiter in utroque festo Sanctae Crucis et commemoracionibus eiusdem, quia Christi sanguine est sanctificata.

De croceo colore. Croceus color aspectu est maturus et medius inter album et rubeum, auro similis fulgente. Ideo in omnibus festis confessorum, et SECUNDUM QUOSDAM in festo Magdalene, croceis est utendum vestimentis. Tamen ECCLESIA ROMANA albis utitur in festo confessorum.

De violaceo colore. Violaceus vel purpureus fuscus et obscurus de visu disparens, penitentiae et despectus mundi est indicativus. Ideo in Dominica prima Adventus Domini, propter tempus anxiae expectationis. Et omnibus diebus ferialibus, quando de tempore agitur, usque ad Vesperas in vigilia nativitatis Domini : et a vesperis in Sabbato Septuagesime quando clauditur *alleluya* usque ad Cenam Domini : vel SECUNDUM QUASDAM ECCLESIAS usque ad dominicam in Passione : et in Rogationibus et Quatuor temporibus extra hebdomadam Pentecostes, et in omnibus vigiliis sanctorum, propter tempus penitenciae, purpureis vel violaceis est utendum. *Et nota quod purpureus et violaceus color pro eodem tenetur.*

De viridi colore. Viridis color vividus est et visu jocundus atque confortaturus. Illis igitur temporibus congruit quibus fides incarnationis et infantiae Salvatoris necnon fides Sanctae Trinitatis recolitur ; quia justus ex fide vivit et virescit pariter et resurget. Ideo in omnibus Dominicis et feriis ab octava Epiphanie usque ad Septuagesimam, et a festo Sanctae Trinitatis usque ad Adventum per totam estatem, quando de tempore agitur, vestimentis viridibus est utendum. *Et sciendum quod color croceus et viridis pro eodem reputatur.*

De nigro colore. Niger color lugubris est et novissimus. Ideo utendum est eo in commemoratione animarum et quotiens agitur de mortuis. Et in die Paraceves nigris est utendum. Tamen VIDETUR CONVENIENCIUS in die Parasceves usque post orationes solemnes rubeis uti, et postea nigris. *Et sciendum quod* SECUNDUM QUOSDAM *color violaceus et niger pro eodem habetur.*

Tamen IN ECCLESIA NOSTRA EXONIENSI in tribus festis utuntur indifferenter omnibus coloribus simul, sicut in festo Omnium Sanctorum et Reliquiarum et Dedicacionis ecclesie.[1]

[1] *Liber Pontificalis Chr. Bainbridge* (Surtees Soc. 61), 388–90.

APPENDIX V

A NOTE ON THE SCOTTISH LITURGICAL COLOURS

WE are indebted to Mr. F. C. Eeles for the following notes about the liturgical colours that obtained in Scotland in the middle ages. Full references will appear in his forthcoming volume of the Rhind Lectures for 1913–14, where the subject will be discussed and the evidence set out in full.

For Advent nothing is known: nor for Septuagesima.

As vestments are frequently graded in the inventories as precious, or solemn, not very solemn, etc. it may be assumed with certainty that, as in the rest of Western Christendom, the best and finest vestments were used on the highest festivals, without regard to their colour.

In Lent, *white* at Coldingham is found as early as 1373, and at Holyrood and Aberdeen later. The Lenten veil was of linen, and the veils used to cover images of the same material adorned with crosses, red or black.

For Good Friday the Arbuthnot mass-book orders *red*, as at Salisbury; and the Holyrood Ordinal a *purple* chasuble, if they have one.

Our Lady's days were in *white* at Holyrood and at Aberdeen.

Black appears very generally for services *pro defunctis:* but *black* and *azure* are found at King's College, Aberdeen, and at Perth often *blue*.

Ferial ornaments were *red* at Coldingham, and King's College, Aberdeen, and Holyrood: but *blue*, *white* and *old cloth of gold* occur elsewhere.

At Aberdeen it seems that they could not afford complete sets of copes for the rulers of the quire: there were two of *green* for use on Sundays and simple feasts, and two of *blue* for ferials. They had but one set of tunicles for the tribulers (? and taperers), and a cope for the cross-bearer.

Aberdeen also had a suit of *spadicis seu punice coloris* for the votive mass of the Blessed Sacrament: apparently some sort of brownish-red, perhaps akin to the horse-flesh colour of the English inventories. At Stirling in the Chapel Royal there was only one burse for corporasses, which was *red*, and only one *coopertorium calicis*, apparently a chalice veil, which also was *red*. This seems to point to *red* being the colour for Corpus Christi in Scotland.

The Scottish evidence is thus somewhat scanty and is entirely from the great churches: but it has to be remembered that the country was always very much poorer than England, and one cannot expect to find the rich and numerous suits of vestments etc. there, which are so abundant here, even in parish churches. *So far as it goes*, this Scottish evidence shows a colour scheme which is identical with the main outlines of that which obtained in England.

English Liturgical Colours

BIBLIOGRAPHY

In order to indicate the range of the foregoing, a chronological list of most of the inventories from which quotations have been given is here appended with a reference to where they may be found, either in print or in manuscript.

There is still a great deal to be done, and further search amongst the many unpublished inventories and other records will certainly bring to light some new and important matter, and, it is to be hoped, make clear what is still obscure. It is, in fact, almost impossible to spend a day in the Public Record Office without adding to our store of knowledge, but much also may and ought to be done among the buried documents in muniment rooms and parish chests throughout the country.

It must of course be understood that the list does not by any means include references to all the printed inventories. For a full bibliography of these to date see Fernand de Mély and Edmund Bishop, *Bibliographie générale des inventaires imprimés*, published in Paris in 1892.

1078–99. Sarum Cathedral Church. Gifts of bishop Osmund. Chr. Wordsworth, *Salisbury Ceremonies and Processions, etc.*, 183.

c. 1138. London, St. Michael de Ædreshuda. *Archaeologia*, lv. 299.

1160 & 1181. London, St. Helen, and St. Augustine. *Ibid.* 299, 300.

1214 & 1222. Sarum Cathedral Church. Wordsworth, *Salisbury Ceremonies and Processions, etc.*, 169–182.

1220. Certain Berkshire and Wiltshire churches.[1] *Reg. S. Osmund* (R.S. 78), i. 275 *et seq.*

1222. Sarum Cathedral Church. Rock, *Church of our Fathers*, iv. 99; and *Reg. S. Osmund.* (R.S. 78), ii. 127.

1224. Swallowcliffe, and Horningham, Wilts. *Reg. S. Osmund.* (R.S.) i. 311, 313.

1226. Knook, Wilts. *Ibid.* i. 295.

1245. London, St. Paul's Cathedral Church. *Archaeologia*, l. 464–500.

1249–52. Churches belonging to St. Paul's Cathedral Church. W. Sparrow Simpson, *Visitations*, etc. (Camden Society, 1895).

c. 1250. London City Churches (20). *Archaeologia*, lv. 291, 299.

1277 etc. Cambridgeshire churches, visitations of. *Vetus Liber Archidiaconi Eliensis* (Camb. Antiqn. Soc.). 8vo publns. No. xlviii. 1917.

1277. Exeter Cathedral Church. With additions of 1327. Oliver, *Lives of the bishops of Exeter*, 297–301.

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[1] Sonning, Ruscomb, Wokingham, Sandhurst, and Arborfield in Berks; and Hurst, Mere, Heytesbury, and Hill Deverill in Wilts.

1295. London, St. Paul's Cathedral Church. Dugdale, *History of St. Paul's Cathedral, London*, 310; also *Archaeologia*, l. 460.

1297. Churches belonging to St. Paul's Cathedral Church. W. Sparrow Simpson, *Visitations, etc.* (Camden Society, 1895).

1307. The Temple Church, London. *Norfolk Archaeology*, v. 90.

1315–6. Canterbury Cathedral Church. Legg and Hope, *Inventories of Christchurch, Canterbury*, 51–94.

1327. Exeter Cathedral Church. Oliver, *Lives of the bishops of Exeter*, 301, etc.

1331. Canterbury, chapel of prior Henry of Eastry. *Archaeological Journal*, liii. 264.

1338, also 1355–6 and 1404. Durham Priory, Status Sacristarie. *Durham Accounts Rolls* (Surtees Soc.), 375, 383, 394.

1341. Jarrow Priory, Durham. *Inventories*, etc. of Jarrow and Monkwearmouth (Surtees Soc. 29).

1345. Lichfield Cathedral Church. *Trans. Derbyshire Arch. and Nat. Hist. Soc.* iv. 107.

1350. Cambridge, Trinity Hall. Dale, *Warren's Book*, 48.

1350. London, Chapel of St. Thomas on London Bridge. Riley, *Memorials of London and London Life*, 263.

? 1354. Hulne Priory, Northumberland. Royal Arch. Inst. Newcastle vol. ii. cviii; and Harl. MS. 3897.

1368–1419. Various Norwich churches. *Norfolk Archaeology*, v. 89.

1369. Southwell Minster, Altar of St. Vincent. Leach, *Visitations and Memorials* (Camden Soc. 1891), 197.

1376, etc. Cambridge, Corpus Christi College. *Proc. Camb. Antiqn. Soc.* xvi. 85.

1384–5. Windsor College Chapel. Dugdale, *Monasticon Anglicanum*,[1] vi. 1362.

c. 1386. Bridport, chapels of SS. John and Katherine. *Hist. MSS. Commn.* 6th Report, Appx. 476.

Late 14th century. Norwich St. Peter Mancroft. *Norfolk Archaeology*, xiv. 82.

1388. Westminster Abbey. *Archaeologia*, lii. 195–286.

1389. Salisbury Cathedral Church: altar of St. Thomas. Chr. Wordsworth, *Salisbury Processions and Ceremonies*, 298–9.

1393. Wells, St. Cuthbert. Serel, *Historical Notes on St. Cuthberts, Wells*, 100.

1395–6. Bristol, All Saints. *Archaeological Journal*, lviii. 170.

[1] Ed. Caley, Ellis, and Bandinel.

1396. Meaux Abbey, Yorks. *Chronica de Melsa* (R.S. 43), iii. lxxvii.

1397. Pleshy Castle, chapel of Thomas duke of Gloucester. *Archaeological Journal*, liv. 291–297.

1397, also 1401, 1418, and 1441–2. Durham Priory. Status officij Feretrarii. *Durham Acct. Rolls* (Surtees Soc.), 444, etc.

Temp. Henry IV. St. Alban's Abbey, Herts. Amundesham, *Annales Mon. S. Albani* (R.S. 28, 5), ii. 322.

c. 1400. London, St. Martin, Ludgate. *Trans. S.P.E.S.*, v. 117–128.

1400–1. Bridport, St. Andrew's chapel. *Hist. MSS. Commn.* 6th Report, Appx. 476.

1402. London, St. Paul's Cathedral Church. *Archaeologia*, l. 500.

1407. Warwick, St. Mary's College. P.R.O. *Chartulary of Warwick College*, ff. ccib. *et seq.*

1408. Jarrow Priory, Durham. *Inventories, etc.* (Surtees Soc. 29), 80.

1408. Heytesbury College, Wilts. Hoare, *Modern Hist. of Wilts*, i. pt. 2, 150.

1412. Sele Priory, Sussex. Dallaway and Cartwright, *Hist. of West Wessex*, ii. part ii. 227.

1417. Exeter, St. Kerrian. Hingeston-Randolph, *Register of Edmund Stafford*, 481 *seq.*

c. 1422. Norwich, St. Leonard's Priory. *Norfolk Archaeology*, xii. 190–227.

1425. Doncaster, St. Edmund's Hospital. *Archaeologia*, xlii. 403.

Temp. Henry VI. Bridgewater, St. Katharine's chapel. *Proc. Somerset Arch. and N.H. Soc.* vii. 102.

1431. London, St. Peter Cheap. *Jour. Brit. Arch. Assocn.*, xxiv. 150.

1432. Selborne Priory, Hants. White, *History of Selborne*, 463; Macray, *Calendar of Charters, etc.* (Hants Records Soc.) i. 112.

1432 and 1519. Bristol, St. Nicholas. *Trans. S.P.E.S.* vj. 42.

1432. London, St. Mary at Hill. Littlehales, *Medieval Records of a London City Church* (E.E.T.S. No. 128, 1905), 26.

1434. Scarborough, St. Mary. *Archaeologia*, li. 65.

1440. Somerby, Lincolnshire. Peacock, *English Church Furniture*, 180.

1446. Durham Cathedral Church and Priory. *Wills and Inventories*, i. (Surtees Soc. 2), 90.

1446. Coldingham Priory. *Priory of Coldingham* (Surtees Soc. 12), lxxxii.

1447–8. Thame, Oxon. Lee, *History and Antiquities of Thame Church*, 30.

1450–1. Bridport, St. Andrew's chapel. *Hist. MSS. Commn.* 6th Report, Appx. 477.

1452–3. Cambridge, King's College. *Ecclesiologist*, xx. 304; xxi. 1.

1453. Bridport, St. John Baptist's Priory. *Hist. MSS. Commn.* 6th Report, Appx. 493.

1452–3. Norwich, St. Leonard's Priory. *Norfolk Archaeology*, xii. 190–227.

1455. Bristol, St. Ewen. Atchley, *Some Bristol Inventories*, 1. *seq.*

1458. Churches belonging to St. Paul's Cathedral Church. W. Sparrow Simpson, *Visitations, etc.* (Camden Society, 1895).

1476. Hull, Holy Trinity, Chapel of our Lady's gild. John Symons, *Hullinia* (Hull, 1872), 50.

c. 1460. Oxford, All Souls' College. Gutch, *Collectanea Curiosa*, ii.

c. 1462. Salisbury Cathedral Church, Lady Hungerford's chapel. Dugdale, *Baronage*, iii. 207; *Wilts A. and N. H. Mag.* xi. 334 *seq.*

1466. Derby, All Saints. Cox and Hope, *Chronicles*, 157.

1466. London, St. Stephen Coleman St. *Archaeologia*, l. 34.

1470. London, St. Margaret Pattens. *Archaeological Journal*, xlii. 313.

1470. Bristol, SS. John Baptist and John Evangelist. MS. Vestry book.

1473. Sandwich, St. Mary. Boys, *History of Sandwich* (Part ii.), 374.

1474. Bridport, St. Katharine's chapel. *Hist. MSS. Commn.* 6th Report, Appx. 488.

1475. Wycombe, Bucks. Parker, *History and Antiquities of Wycombe*, 106; *Records of Bucks*, viii. 108.

1479. Cobham College, Kent. Thorpe, *Registrum Roffense*, 239.

1479–86. London, St. Margaret Pattens. *Archaeological Journal*, xlii. 320.

1480. Hadleigh, Suffolk. *Proc. Suffolk Inst. of Archaeology*, iii. 257.

1480. Jarrow Priory, Durham. *Inventories, etc.* (Surtees Soc. 29), 121.

1481. Finchale Priory, Durham. *Trans. Archit. and Archaeol. Soc. of Durham and Northumberland*, iv. 134, etc.

1483–8. London, St. Christopher le Stocks. *Archaeologia*, xlv. 111–120.

1485. Canterbury, St. Andrew. *Archaeologia Cantiana*, xvii. 150.

1485. Langley Priory, Leicestershire. *Associated Societies' Reports*, xi. pt. i. 201.

1485. Southwark, St. Margaret. *British Magazine*, xxxiii.

1491. Jarrow Priory, Durham. *Inventories, etc.* (Surtees Soc. 29), 125.

1495. Lynn, St. Nicholas' chapel. Taylor, *Antiquities of King's Lynn*, 122.

1495. Oxford, Magdalen College. *Harleian MS.* 4240; Bloxam, *Register, etc.* ii. 235.

1498. Bassingbourn, Cambs. *The East Anglian*, iv. 61.

c. 1500. York Minster. Dugdale, *Mon. Angl.* vi. 1202; *York Fabric Rolls* (Surtees Soc. 35), 212.[1]

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1500 and 1503. Canterbury Cathedral Church: Martyrdom altar. Legg and Hope, 125.

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1503. Reading, St. Lawrence. Kerry, *History of St. Laurence's, Reading*, 99.

1504. Cambridge, St. Mary the Great. J. E. Foster, *Churchwardens' Accounts* (Camb. Antiq. Soc.), 3.

1506. Exeter Cathedral Church. Oliver, *Lives of the Bishops of Exeter*, 320.

1509. Cranbrook, Kent. W. Tarbutt, *Annals, etc.* 47.

1510. Burscough Priory, Lancashire. *The Reliquary*, xvi. 206.

c. 1510. Norwich, St. Peter Mancroft. *Norfolk Archaeology*, xiv. 153.

1512. Faversham, Kent. *Archaeologia Cantiana*, xviii. 105.

1517. Reading, St. Lawrence. Kerry, *History of St. Laurence's, Reading*, 100.

1516-17. Ashburne, Derbyshire, Holy Cross chantry. *Jour. Derbysh. A. & N.H.S.* xiv. 154.

1517. Arundel College, Sussex. *Archaeologia*, lxi. 61–96.

1518. Oxford, Brasenose College. Bequests of bp. William Smith. Browne Willis, *Survey of the Cathedrals of Lincoln, etc.* 59.

1521-2. Winchester College. T. F. Kirby, *Annals, etc.* 230–234 (Translation), and MS.

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1527. Derby, All Saints. Cox and Hope, *Chronicles*, 170.

1529. Long Melford, Suffolk. Neale and Le Keux, *Churches in Great Britain*, ii.; Parker, *History of Long Melford*, 77–87.

1533. Lindisfarne Priory, Holy Island. Raine, *Hist. and Antiqs. of North Durham.*

1533. Lynn, St. James, Gild of SS. Giles and Julian. Taylor, *Antiquities of King's Lynn*, 131.

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1534. Boston, Gild of St. Mary. Peacock, *English Church Furniture*, 185.

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[1] Also of Chantries in the Minster for 1339, 1360 (?), 1364, 1366, 1378, 1420 (?), 1424, 1436, 1477, 1483, 1520–1, 1526, 1543, see *York Fabric Rolls* (Surtees Soc. 35), 274, *et seq.*

1534. Stoke-by-Clare College, Suffolk. CCC. MS. 108, pp. 181–206.

1534. Dunmow Priory, Essex. *Trans. Essex Arch. Soc.* N.S. i. 139.

1534-5. Dover, Maison Dieu. *Archaeologia Cantiana*, vii. 274.

c. 1535. Worcester Cathedral Church and Priory. *Associated Societies' Reports*, xi. 303.

c. 1535. Fountains Abbey, Yorks. *Memorials of Fountains* (Surtees Soc. 42), i. 288.

1536. Lincoln Cathedral Church. Dugdale, *Mon. Angl.* vi. 1278; *Archaeologia*, liii. 13–38.

1536. Salisbury Cathedral Church. *Antiquitates Sarisburienses*, 187; Dodsworth, *Historical Account of the see and cathedral church of Salisbury*, 229; Chr. Wordsworth, *Salisbury Ceremonies and Processions*, 160.

1536. Minster Priory, Isle of Sheppey, Kent. *Archaeologia Cantiana*, vii. 290.

1536. Suffolk Monasteries. *Proc. Suffolk Institute of Archaeology*, viii. 83–116.

1536. Essex Monasteries. *Trans. Essex Arch. Soc.* N.S. ix. 280, 330, 380.

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1536. Kilburn Priory, Middlesex. Dugdale, *Mon. Angl.* iii. 425.

1536. Waburn Priory, Norfolk. P.R.O. *Exch. K.R. Misc., Ch. Gds.*, $\frac{1}{8}\frac{0}{2}$.

1536. Ouston Priory, Leicestershire. Nichols, *History of Leicestershire*, I. cxxxvii.; *Associated Societies' Reports*, x. 337.

1537. Stanlaw Abbey, Cheshire. P.R.O. *Exch. K.R. Misc., Ch. Gds.* $\frac{1}{2}\frac{0}{9}$.

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1538. Salisbury, Black Friars and Grey Friars. *Ibid.* xii. 360, 361.

1538. Bristol, White, Austin, Black, and Grey Friars. Weare, *Collectanea relating to the Bristol Friars Minors*, 76, 81, 84, 88.

1538. Gloucester, Grey Friars. *Trans. Bristol and Glouc. Arch. Soc.* xiii. 184.

1538. Newcastle-under-Lyne, Black Friars. *Reliquary*, xvii. 132.

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1538. Worcester, Black Friars and Grey Friars. *Associated Societies' Reports*, xi. 306, 307.

1538. Newcastle-on-Tyne, White Friars. *Archaeologia*, li. 71.

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1538. Lilleshall Abbey, Salop. *Archaeologia*, xliii. 207.

1538. St. Thomas-nigh-Stafford Priory. *Ibid.* xliii. 211.

1538. Dieulacres Abbey, Staffs. *Ibid.* xliii. 214.

1538. Darley Abbey, Derbyshire. *Ibid.* xliii. 218.

1538. Dale Abbey, Derbyshire. *Ibid.* xliii. 221.

1538. Barnwell Priory, Cambs. *Ibid.* xliii. 225.

1538. Repton Priory, Derbyshire. *Jour. Brit. Arch. Assocn.* vii. 278; *Arch. Jour.* xli. 364.

1539. Ely Cathedral Church. *Gentleman's Magazine*, 1783, pt. i. 482.

1539. Peterborough Abbey, Northants. Gunton, *History of the Church of Peterburgh*, 58.

1539. St. Alban's Abbey, Herts. *Reliquary*, xiv. 22.

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1539. St. Osyth's Priory, Essex. *Trans. Essex Arch. Soc.* v. 53.

1539. Bodmin, Cornwall. *Jour. Royal Inst. Cornwall*, vii. 119.

1540. Canterbury Cathedral Church. Legg and Hope, 181–194.

1540. Waltham Abbey, Essex. *Trans. Essex Arch. Soc.* v. 257.

c. 1540. Westminster, St. Stephen's chapel. *Trans. Lond. and Middx. Arch. Soc.* iv. 365–376.

c. 1540. Westminster Abbey. *Ibid.* 313–364.

c. 1541. Durham Cathedral Church. Surtees Soc. 22, xli.; *Archaeologia*, xliii. 247.

c. 1540–50. Lynn, St. Margaret: St. Leonard's chapel. Taylor, *Antiqs. of King's Lynn*, 120.

1542. London, St. Stephen Coleman Street. *Archaeologia*, l. 45–48.

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1545. Crediton College. *Trans. Devon Association*, xxxiv. 559–562.

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1546. Durham City churches. *Surtees Soc.* 22. xlv and *Surtees Soc.* 97. 123–141.

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1547. Suffolk and Essex churches. *East Anglian*, N.S. i. and ii.

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1548. Westminster, St. Margaret. Walcott, *History of St. Margaret's, Westminster*, 68.

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1549. Cornish churches. *Jour. Royal Inst. Cornwall*, vii. 92, 126.

1549. Stratton, Cornwall. *Archaeologia*, xlvi. 231.

1549. London, Hatherley's chantry, Queenhithe. P.R.O. *Exch. K.R. Misc., Ch. Gds.* 4/1–47.

1549. Four Yorkshire churches. Peacock, *English Church Furniture*, 243.

c. 1550. York Minster. *York Fabric Rolls* (Surtees Soc. 35), 306.

1552. London, St. Dionis Backchurch. *Trans. London and Middlesex Arch. Soc.* iv. 203.

1552. Shrewsbury churches. *Arch. Jour.* xii. 269; *Trans. Shropshire Arch. Soc.* x. 399.

1552. Boston, Lincolnshire. Peacock, *English Church Furniture*, 218.

1552. London, St. Paul's Cathedral Church. *Ecclesiologist*, xvii. 197.

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1552. Bedfordshire churches. *Alcuin Club Collections*, vi.

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1553. Lincoln Cathedral Church. Dugdale, *Mon. Angl.* vi. 1287; *Archaeologia*, liii. 64–76.

1553. Churches in the High and Low Country (Calais). *Archaeologia*, liii. 382.

1555 and 1565. Bristol, Christ Church. Atchley, *Some Bristol Inventories*, 18 *seq.*

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1559. London, St. Christopher le Stocks. *Archaeologia*, xlv. 121.

1560–1. Derby, All Saints. Cox and Hope, *Chronicles*, 173.

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1561–2. Tavistock, Devon. Worth, *Tavistock Parish Records*, 27.

1563. Christchurch, Canterbury. Legg and Hope, 210–233.

1566. Lincolnshire churches. Peacock, *English Church Furniture.*

1566. Bodmin, Cornwall. Maclean, *Hist. of Trigg Minor*, i. 341 ; *Jour. Royal Inst. Cornwall*, vii. 121.

The following collections of printed wills and other works have also been consulted :

Fifty Earliest English Wills (E.E.T.S. 1882).
R. R. Sharpe, *Calendar of Wills, Court of Husting, London.*
Testamenta Cantiana (K.A.S. 1907).
Liber Evesham. (H.B.S. 1893), 162. Gifts to Evesham Abbey.
Nichols, *Illustrations of manners and expenses, etc. in the 15th, 16th, and 17th centuries* (London 1797), for various inventories.
Surtees Society's publications :
Testamenta Eboracensia, i. (4) ; ii. (30) ; iii. (45) ; iv. (53) ; v. (79) ; vi. (106).
North Country Wills, i. (116) ; ii. (121).
York Fabric Rolls (35).
Wills and Inventories, i. (2) ; ii. (38).
Richmondshire Wills (26).
Rites of Durham (15 and 107).
Camden Society's publications :
Bury Wills and Inventories (49).
Wills from Doctors' Commons (83).

NOTE.—The inventories of the church goods of most of the English counties (except Rutland, Somerset, Sussex, and Westmorland) are preserved in the Public Record Office. See the 7th and 9th Reports of the Deputy Keeper.

ADDITAMENTA

ORNAMENTS FOR FESTIVALS, SUNDAYS, AND WEEKDAYS

1371. Will of William Hynelond, clerk.
a pair of vestments with a cope, a pair of corporals with a case of striped cloth to match the vestments, for service at the high altar *on feast days*, wheresoever he may be buried.
Sharpe, *Wills*, ij. 151.

1455–56. Bristol, All Saints.
Wylliam Peyntour and Robert Walsche, coke [churchwardens]. yn Her dayes was broght yn on All halon Eve þe *Best* Sewte price C *li.* MS. Vestry book, p. 380.

1504. Will of W. Rowkstraw, rector of Lowthorpe.
Ecclesiae de Catton unum coopertorium lecti cum imaginibus magnis ad jacendum ante summum altare *in festis principalibus.* *Test. Ebor.* iv. 233.

1521. Will of John Hay, vicar of Kilsby, Northants.
To the chyrche of Kylysby a vestyment *ffor a cotydyan*, the price xiij*s.* iij*d.*
Arch. Jour. lxx. 353.

1533. Will of Cecylie Bedford, of Bristol.
To the parish church of St. Thomas for to bye *a Sondays* Cope iiij *li.*
F. W. Weaver, *Wells Wills* (1890), 26. [This part of Bristol was then in the diocese of Bath and Wells.]

1535. Fountains Abbey (Cistercian).
One table for the hegh Alter *of principall dayes* with iij images of silver and gilt with brides and plaite of silver and gilt and some parte gold and set with stonys, in valor j^{c} lj. *Memorials of Fountains* (Surtees Soc. 42), 291.

1543. Will of Jane Harrod.
To the maintenance of the churche [Northampton, St. Sepulchre] *att princypall feasts* to be before the high altar my grene silkes & my grene pyllow w^{t} all that long therto.
Arch. Jour. lxx. 382.

1552. Ealing.
Two other olde coopes *for the Sondayes.*
six other vestments of sondrye coulers *for everyday.*
Edith Jackson, *Annals of Ealing* (1898), 23.

The following example seems as though it were meant for Christmas day or tide, although the occasion of use is not given :

1536. Lincoln Minster.
A chesable of whyte cloth of gold browdered aboute w^{t} whyte roses and rede, havyng a costely orfrey, and yn the midle of the crose *an Image of ow^{r} lady*, of the left parte *iij kynges* and of the Ryght syde *ij Shepardes and one angell* w^{t} the scriptur gloria in excelsis and ij tunacles and iij albes and all the apparel. *Archaeologia*, liij. 29.

SUMMARY OF RULES AS TO THE USE OF CHASUBLES, OR DALMATIC AND TUNICLE, BY THE DEACON AND SUBDEACON (pp. 38, 81).

SARUM.

In chasubles.—Daily during Advent, Septuagesima, and Lent till Maundy Thursday, except on vigils, and emberdays; and except the vigil of Christmas when it falls on a Sunday, and the vigils of Easter and Pentecost, when they wear dalmatic and tunicle.

In albes only.—On Good Friday, at masses of the fast on Rogation Days, and during processions. On vigils and ember days (except Whitsuntide). At all chapter-masses whether for the departed, or a deferred Sunday or Saint's day mass. At all masses for the departed (except on All Souls' Day, at masses when the body is present, and anniversaries of bishops of the diocese).

In dalmatic and tunicle.—Maundy Thursday, Whitsun emberdays: All Souls' Day: masses for the departed when the body is present, and anniversaries of the bishops of the diocese: the masses *Salus populi* and *de Cruce*: and daily during the rest of the year not mentioned above.

WELLS and EXETER are practically identical with SARUM.

HEREFORD.

In chasubles.—During Advent, Septuagesima, and Lent, on the Sundays only.

In albes only.—During Advent, Septuagesima, Lent, and from Trinity Sunday to Advent, on all the weekdays, when the mass is of the feria: on vigils, emberdays (except in Whitsuntide): masses *pro familiaribus* (i.e. *Salus populi*) and *de Cruce.*

In dalmatic and tunicle.—Maundy Thursday: Whitsun emberdays: and all other days not mentioned above.

YORK.

In chasubles.—During Advent, Septuagesima, and Lent, on Sundays only, when mass is of the Sunday.

In albes only.—Ember days (except in Whitsuntide): vigils (except the vigils of Easter and Pentecost): Good Friday: weekdays generally, when mass was of the feria.

In dalmatic and tunicle.—Saints' days: Maundy Thursday: on weekdays when mass was of the Sunday: vigils of Easter and Pentecost: Whitsun emberdays: and all other days not mentioned above.

LENTEN GEAR.

The following is a complete list of all the Lenten cloths for covering images at All Saints, Bristol, in 1469–70:

INVENTARIUM OF LENTE CLOTHES.

In primis j Clothe of oure lady pety price xl*s*.
Item þe lente veyle price.
Item j Steynyd cloþe w^{t} þe Sygnes of þe passyon for þe Rode.
Item j steynyd cloþe w^{t} j Crucyfyxe by fore seynt Dunstone.
Item j Cloþe of Blewe & whyte by fore seynt Savyoure.

Item j Clo̱pe of Blewe & whyte by fore seynt Thomas.
Item j staynyd clo̱p^e of J̅hc̅ yn ̱pe pylare fore ̱pe hye Awtyre.
Item ij Clo̱p^s fore oure lady Awtyre.
Item j Clo̱pe of selke of Ray for oure ladẏ yn ̱pe pylar' [i.e. an image against one of the pillars in the nave].
Item j Clo̱p^e of selke of Ray for seynt Anne.
Item j Staynyd Clo̱p^e w^t Dolfyns.
Item j blakke clo̱p^e of Selke for seẏnt vrsula.
Item j vernacle wroght yn Selke at oure ladẏ Awtyre.

MS. Vestrybook, p. 325.

An item taken from the great Lincoln inventory of 1536, from its contrasted plainness, may be a Lenten vestment:

Item a chesable of whyte damaske w^t orfreys of red velvett w^t ij tunacles & iij albes w^t all the apparell. *Archaeologia*, liii. 30.

1539. Will of Robert Clark, clerk.
To Boughton church, Northants: a whyte vestment for Lent with the aube and corporase. *Arch. Jour.* lxx. 280.

1551. Winchester St. Maurice.
j vestiment of whytt bustian for Lent. *Proc. Hants Field Club*, viii. 32.

1552. Ringwood, Hants.
A pair of vestementes of white with a red crosse for the tyme of Lent. *Ibid.* 6.

1552. Titchfield, Hants.
a chesebell of whyte fustian for Lent. *Ibid.* 11.

These are some items which must belong to Advent, Septuagesima, or Lent, or all of them, as there are three chasubles in the suit:

1428. Oxford, Durham College.
iij vestimenta unius secte cum iij albis convenientibus.
In 1456 this appears as:
unum vestimentum pro magno altari in diebus ferialibus cum alba stola et manipula ejusdem secte. Item ij vestimenta unius secte cum ij albis convenientibus.
Ornamenta *alba* rubijs crucibus intexta pro xla.

Collectanea III. (Oxf. Hist. Soc. xxxii.), 42, 51.

1496–97. London, St. Mary-at-Hill.
a Sewte of Rede satyn ffryngyd with golde . . . conteynyng iij Coopes, ij Chessybles, ij Aulbes, ij Amyttes, ij stoles, ij fanons and ij gyrdylls.

Littlehales, *Medieval Records* (E.E.T.S. 1904), 30.

There are but two chasubles in this suit: possibly a third was borrowed from another.

At Hertingfordbury, Herts, in 1552 they had 'ij chesables for Deacon & subdeacon.' The only other vestments beside a crimson velvet cope were: a vestment of red bawdkyn with an amice and an albe, and another of white bustian, no doubt for Lent. The colour of the chasubles is not stated (Cussans, 107).

The following example was probably for ferias during one or more of these three seasons; as they had a red suit for ferial days, and another for Good Friday, both with tunicles. The only other occasion on which the deacon and subdeacon could have been in albes without tunicles, when the priest was wearing a *red* chasuble, was at a deferred Sunday or Saint's day mass said *in capitulo*, instead of the usual chapter mass of *Requiem eternam*; or perhaps at masses of *Salus populi* or *de Cruce*.

1536. Lincoln Minster.

a chesable of rede, called pease, w^{t} one smale orfrey of cloth of gold, w^{t} iij albes, iij. ammesses, w^{t}owt tunacles. *Archaeologia*, liij. 26.

This additional item for Palm Sunday is of interest by reason of the rare references to that day:

1551. Winchester St. Maurice.

a chesyble of *whytte* stanedd work for Palme Sonday with an albe.
Proc. Hants Field Club, viii. 30.

Since red was the universal Passiontide colour, this vestment may have been worn by him who bore the shrine in the Palm Sunday procession, as at St. Albans and elsewhere. Moreover, there is only sufficient for one priest.

FEASTS OF OUR LADY.

c. 1460. Oxford, New College.

One overtabull for the hye awter of ryche clothe of gold, full of ymagery, and the Trynyte crownyng owr Lady, *for owr Lady day* etc. *Hist. MSS. Comm.*, *2nd Rep.*, *Appx.* 135.

FEASTS OF APOSTLES, ETC.

1283–1310. Chapel of Anthony Bek, bishop of Durham.

sextum [vestimentum] de uno panno sarracenico in qua celebratur in die sancti Laurentii.
Wills and Inventories (Surtees Soc. 2), 13.

1329. Gloucester Abbey.

Among the gifts of abbot John Wygmore were:

aliam sectam de baudekyn *pro festo apostolorum* comparavit cum alijs diversis cappis volucribus intextis tam de auro quam de nigro.
Hist. Mon. S. Petri Glos. (R.S.), i. 45.

FUNERALS AND OBITS.

1392. Will of Richard Bridesall, of York.

Volo et ordino quod feretrum meum cooperiatur cum quatuor ulnis de panno *blodio*, et post meam sepulturam distribuatur in capiciis pauperibus.
Test. Ebor. i. 174 (*cf.* 198).

1398. Will of John duke of Lancaster.

Moun entier vestiment de camaca *noir* fait a deservir pour messe de *Requiem* enbroude d'un crucifixe d'or, ovesque les trois copes et autres pieces a ycell vestiment appurtenance. *Test. Ebor.* i. 227.

1449. Will of Walter lord Hungerford.
Bequest to the Prior and Convent of Bath of one whole sute of vestments with all things pertaining thereto, for a priest, deacon, and subdeacon, as also a cope, of *black and red* velvet embroidered like waves, and two copes of damask with gold of the same colour and work, to be made use of every year on the day of his obit.
Dugdale, *Baronage* (1675), ii. 206.

1546. London, St. Peter Cornhill.
a sute of *blacke* velvet for masse of Requiem. *Antiquary* (N.S.), xxxiij. 280.

1552. Droitwich, Worc.
a soule vestment of *black* sylk and grene. *Assoc. Socs. Reports*, xi. 318.

HERSECLOTHS AND SUBSTITUTES THEREFOR.

1361. Will of John de Bouyndon, apothecary.
his corpse to be covered with a cover of *Russet* whilst on the bier, and five round tapers, each of six pounds of wax to burn around him. Sharpe, *Calendar of Wills*, ii. 40.

1371. Will of William de Mennevill, of Easington, Durham.
Item volo quod corpus meum cooperiatur *russeto* simplici non pretioso, et volo quod dictus pannus distribuatur pauperibus.
Wills and Inventories, Surtees Soc. (1835), 33.

1375. Will of Edelena atte Legh.
A long cloth of *russet* to be purchased for covering her coffin at her funeral, having a fair cross of white cloth in the middle; the same to be distributed to the poor after her funeral [at the coll. ch. of St. Laurence Candelwykstrete, London]. Sharpe, ii. 178.
The same bequest is found in the will of Thomas de Frowyk, 1375 (*ibid.* 170): and that of William Ancroft, 1390 (*ibid.* 285). Hugh Alright, 1371, provided for a *white and russet* woollen cloth similarly, afterwards to be given to the poor (*ibid.* 150); and John Orleaux in 1380 had a piece of *russet* cloth, also to be disposed of among the poor [of St. Michael Bassyngeshaw] (*ibid.* 216). So did Thomas atte Leghe, 1373, husband of the above (*ibid.* 154).

1386. Will of John lord Nevill of Raby.
Volo quod cista Corporis mei cooperiatur cum panno laneo de *russeto* et j cruce rubra, et quod barrarii circa Corpus meum die sepulturae meae ordinentur de eadem setta.
Wills and Inventories, Surtees Soc. (1835), 41.

1388. Will of Sir John Montacute, Knt.
a *black* cloth of woollen to be laid over my body. Nicholas, *Test. Vetust.* 124.

1401. Will of Robert Lygh, of Bristol.
Lego unum pannum *album* precio xl *s.* ad cooperiendum corpus meum in die sepulture mee et quod distribuatur pauperibus ibidem [St. Mary Redcliffe] in eodem die postquam corpus meum sepelietur. *Great Orphan Book of Wills*, at Bristol, fol. lxxviij.

1409. Will of Elizabeth dame le Despenser.

a *black* cloth with a white cross should be laid on her Corps with five tapers about it and no more, during the office of burial. Dugdale, *Baronage*, i. 396.

1413. Will of John Sely, of Bristol.

Lego unum pannum integrum *nigri coloris* ad ponendum super corpus meum ante sepulturam meam et statim post memoriam meam in fine mensis pauperibus erogandum [of Temple parish]. *Great Orphan Book of Wills*, fol. cxxij.

John Swell, 1389, similarly bestowed *vnam duodenam panni de Russeto* (*ibid.* fol. xxvij). John Russell, 1396, *vnum pannum russeti*, but after his funeral to the Carmelite Friars (*ibid.* fol. lxij. *verso*); and Katerine Calfe, 1408, *tres virge panni russeti*, afterwards to be given to the poorest woman her executors could find *in lecto suo iacenti* together *cum panno lineo ad faciendam sibi camisiam* (*ibid.* fol. cix).

1466. Funeral of Sir John Paston, at Bromholm Priory, Norfolk.

To John Dewe for *grey* lynen cloth and sylk frenge for the hers, vj *li.* xvi *s.* ij *d.* Blomefield, *Hist. of Norfolk*, vj. 485

1481. Will of Richard Peke, priest, of Kingston-upon-Hull.

I will that my best *blew* bed maide w^{t} J.H.C. be laide upon me the daye of my beriall, and the viijth daye; and after that, the saide blew bed to remayn to the Trinitie chirch at Hull for ever. *Test. Ebor.* iv. 61 *note*.

1546–7. Woodbury, Devon.

one pall off *grene* balkyn clothe with a crose of red saye.
Trans. Devon Assoc. (1892), xxiv. 134.

1553. Croscombe, Somerset.

a blake palle of *blake* velvet and *red*.
a paule of *blew* damaske.
a paule of *green* silke. *Chw. Accts.* (Somerset Rec. Soc. iv.), 46.

1559. Eltham, Kent.

A herse clothe of *redde* vellvite. *Archaeologia*, xxxiv. 55.

1560. London, St. Benet Gracechurch.

A herse cloth of *cloth of gold* frynged.
A herse cloth *for children*, fringed, of *blew* damaske with v wounds.
Malcolm, *Londin. Rediviv.* (1802), i. 315.

MISCELLANEA.

Certain extracts from the visitations of York Minster and its prebendal churches are of interest. In 1364–5 they had no Sunday vestment at Acomb, showing that no colour sequence had been adopted there, at any rate for ordinary days. Even a great church like York had a tattered frontal in use on ferias so late as 1472: and the copes used at different weekly commemorations were in a very bad state of repair. The vestments used on ferias at the high altar were of inferior materials, and not of silk, as they ought to have been. Even in 1519 the difference between feasts of nine lessons and doubles was not marked, though this was due to negligence of another kind. It is interesting to notice that the vestments for the taperers, censers, etc. were not, in practice, in accord with the colours of the other ornaments:

it is probably a case of old customs persisting after the cause thereof, viz. an inadequate supply of vestments of the proper colours, had been removed. Or it may be a growing preference for uniformity of colour: for at Wells in 1464 bishop Thomas Beckington objected to the diversity of colours in processions and presented the church with forty velvet and forty damask copes with a complete suit of chasuble, two dalmatics, and two tunicles, with hangings for the high altar, all blue in colour, so that they might go in one similar and uniform apparel (*Somerset Medieval Wills*, Som. Rec. Soc. xvi. 202).

1364–5. Acomb.

Deficiunt . . . vestimentum dominicale.

1472. York Minster.

Pannus jacens coram summo altare diebus ferialibus est in diversis ejus partibus dilaceratus. Cape occupate in commemoracionibus Beate Marie Sanctorum Willelmi et Apostolorum Petri et Pauli sunt defective et lacerate. Casule et alia ornamenta ejusdem pertinentia in quibus ministri celebrant ad summum altare diebus ferialibus forent de serico et jam fiunt de worsted et alio panno.

1519. York Minster.

Item the heghe awter is nowe served both ix lessons and dowbill fests all in lyke, there is ordande chaunge for bothe bot tha will not be had. Item the chylder cummethe abowte the awter sum in one colour & sum in an other, w^{t} vyle and unclenly albys nothynge sortynge accordynge to y^{e} day. . . . Item the amendynge of the dalmatykes for ye Advent & Septuagesym myghte be done w^{t} a litile cost, whiche now mosters away and not occupied. . . . Item we thynke it were convenient that whene we fetche a corse to the Churche that we shulde be in our blak abbettes mornyngly, w^{t} our hodes of the same of our hedes, as is used in many other places.

Fabric Rolls of York Minster (Surtees Soc. 35), 243, 253, 268.

AN INVENTORY OF PLESHY COLLEGE.

Since the comments on the Pleshy sequence (pp. 144–146) were printed, there has unexpectedly come to light, in the muniment room of King's College at Cambridge, a complete inventory of Pleshy College, taken on 10th January, 19 Henry VIII. (1527–8).[1] It does not appear to contain any special ornaments for Lent, but there is a separate list *De Casulis et Vestimentis* which is here given:

The beste Blewe. Item .j. Vestyment of blewe clothe of [golde *struck out*] Cypers w^{t} Swannes [2] of Gold . & rede Roosis . j Cheseple ij Tunycles iij Albes & iij Amycis w^{t} ij Stolis & iij fanawcis to the same switt.

The Baptiste. Item j Vestyment of Bawdkyn w^{t} the ymages of the Baptiste w^{t} Tonecles for Dyacon and Subdyacon With alle perteyneth the^{r}to . olde & feble.

[1] Through the kindness of the Provost, Dr. M. R. James, every facility has been afforded for consulting this interesting inventory.

[2] Thomas of Woodstock duke of Gloucester, the founder of Pleshy College, had to wife Eleanor de Bohun, elder daughter and co-heir of Humphrey earl of Hereford, Essex, and Northampton, whose badge was a swan.

The Rede Beste.	Item j Vestyment of Rede Bawdkyn w^{t} golden Lambes w^{t} the Tonnecles & alle that perteynith the^{r}to olde & feble.
The beste Whithe.	Item j Whyght Vestement of Dammaske w^{t} Chesebill & Tonnycles & alle that perteynith the^{r}to.
The ij^{de} Redde pro appostolis.	Item . j Vestyment of redde Dammaske w^{t} Cheseple and Tonnycles & alle that perteynith the^{r}to.
The yalowe pro confessoribus.	Item j Vestyment of yalowe Velvett w^{t} Cheseple & Tonnycles & alle that perteynith the^{r}to.
Pro commemoracione sancte Trinitatis.	Item . j Vestyment of Blewe Dammaske w^{t} Cheseple & Tonnycles . & alle that perteynith the^{r}to excepte the Amycis for the Deken & . Subdyacon.
Pro commemoracione beate marie.	Item j Vestyment of Whight Dammaske . w^{t} Cheseple & Tonnycle w^{t} alle that perteynith the^{r}to . w^{t} blewe Strippis.
Pro dominicis pro estate.	Item j Grene Vestyment of Dammaske w^{t} Cheseple & Tonnycle & Alle that perteynith the^{r}to.
Pro Mortuis.	Item j Blacke Vestyment w^{t} Orferys of blacke Velvett w^{t} Whighte Swannes w^{t} Tonnycles for Dyacon and Subdycon the^{r}to.
[*Blank*].	Item j Whighte Swete of Dammaske . w^{t} redde & blacke Orferys & the Swannes the^{r}in Alle to Rentte & torne . not abill to mynistre.

It will be seen at once that the sequence of 1394–5 was still adhered to. Vestments are graded as the best blue, the best red, and the second red, and the best white. Red was for Apostles, yellow for Confessors, and blue for the weekly commemoration of the Holy Trinity, which was the *festum loci*; white for Our Lady, green for summer Sundays, and black for the departed. The nameless item may represent the white wrought with red for Virgin-martyrs. All this in complete agreement with the sequence.

A further list headed '*Adhuc De Casulis et Vestimentis in Ecclesia*' enumerates twenty-three other chasubles 'with albe amyce & alle that perteynith thereto' (which includes the stoles and fanons). Of these two were blue, four black, seven red, one white, two green, one yellow, and one violet.

This last is entered as

> j Chesebill of Dammaske of sade Vyolett w^{t} orffers of redde clothe of golde w^{t} Bestes wrowght in goldde.

The yellow chasuble was also of damask with golden beasts and 'o^{r}fers of Blownkett.'

A further section '*Adhuc . De Ornamentis ecclesie*,' and an earlier *De Capis*, show that to the best blue suit belonged three copes, 'the beste clothe of Cyperis [wroughte w^{t} gold *written over*] conteynynge in lenght Vj . yarddis,' and 'j Tabulment or hyngynge of the Alter of Clothe of Golde blewe w^{t} Golden Swannes.'

The 'Baptiste' suit also had 'iij Coppis of Bawndkyne w^{t} ymagis of seynt John Baptiste,' and 'ij called the beste hyngynges of the Baptiste.' It will be seen that the colour of this suit is not stated, so it may have been the violet or blue ordered by the sequence for confessors out of Eastertide, and within the octaves of the Epiphany, Trinity Sunday and the Nativity of St. John Baptist.

To the best red suit belonged 'iij Coppis of Bawdkynnes w^{t} lambes . sterred . redde collo^{r}s olde,' and 'ij hyngynges w^{t} golden Sterris & lambis of redde Bawdkyns.' As these are

the only starry ornaments in the inventory, they are probably those for the feast of the Epiphany.

The best white suit included fifteen copes 'olde & feble,' and probably the 'j cope of newe whighte'; also 'ij hyngynges or Tabulmentes of Whight Dammask old.'

The second best red suit seems to have had three copes and 'ij redde hyngynges of redde Tartaryn cov'yd w^t^ whight Garters.'

For the yellow suit there were four copes of yellow velvet, and for the blue damask suit for the Holy Trinity, 'xij Coppis of Blewe Damaske.'

The white suit for Our Lady had 'ij Whight hyngynges w^t^ blewe strippis for the commemoracion of o^r^ lady.'

The green suit for summer Sundays had 'iij grene Coppis of Dammaske; and the black suit included two copes 'one of them olde & rentte and an other w^t^ whighte Swannys.'

To the possible suit of Virgin-martyrs may have belonged 'ij hyngynges of Whight Dammaske w^t^ a redde strippe in the myddis,' since there are not any Lenten ornaments.

Other items to be noted are:

j Chesebill of redde Sylke w^t^ grene branchis & golden bestes w^t^ a Crosse of blewe velvett & flowers inbroderyd for o^r^ lady Alter;

ij hyngynges for o^r^ lady Aulter Redde & Grene & a blewe strippe of Velvet.

These were probably for masses *not* of Our Lady.

Another item is:

ij Grene hyngynges for Pascall tyme [& a stole cloth of the same w^t^ braunches & burdes & bestes of gold & ij olde curteyns of g^r^ene *written in*].

Green for Eastertide has already been noted for the processional banners (p. 88), and it is not uncommon as the colour of the hangings of the Easter Sepulchre. But here there is entered 'j Coverynge of Cloth of Golde lyned w^t^ lynnen Cloth for the Sepulco^r^.'

Two other entries are:

ij Chesebillis of Ragemas for Feryall Dayes And an other of the same lakynge Vestyment & Amyce.

ij olde hyngynges of Ragmas for Feryall days.

This is a further example of the custom of using on workdays vestments that had become worn or shabby. Ragomas or racemas was a variety of cloth of gold with rich embroidery on it: fit, when new, for the highest festivals.

The last of the church ornaments is:

a Vayle of Tartarn for good Fryday.

This was probably used to cover the cross held by the two priests who sang the Reproaches, according to the rubric.

It may further be noted that there were

j Clothe for the lecto^r^ne of Redde Dammaske,

j lecto^r^ne clothe of blewe Dammaske, and

ij lectorne Clothes of Whight Dammaske sylke.

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— bishops of, *see* Beckington, Thomas
Battersea (Surrey), 170
Battis, cum, with bats, 94
Baudekyn: (1) a very rich material, woven with a warp of gold thread or wire and a woof of silk, originally from Baghdâd; (2) later, rich brocades, shot silks, and even plain silken webs were so called; (3) any such cloth used as a canopy; (4) later, a canopy, of any material
Baunton (Glos), medieval altar front from, 182
Bawston, William, 84
Bayeux (France), 201
Beaconsfield (Bucks), 57, 195
Beaten, overlaid or embroidered with golden or other rich ornament
Beaufort, the lady Margaret, 70, 71, 79, 86, 120
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Blauus, blauius, a dark blue like *bluetus*, but possibly distinguished from it, 173
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Bletchingley (Surrey), 178
Bleu, blue, equivalent to *blodius*, 4
Blodius, a bright blue, the colour of the mantles of the Knights Companions of the Order of the Garter, 173
Bloy, bleu, blue, 17
Bluetus, a dark blue, distinguished from *indicus* at St. Albans, and grouped under the heading Black, 173

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Bockeram, buckram, *q.v.*
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— Grey Friars, 238
Bohun, Eleanor, duchess of Gloucester, 106, 248 *n.*
Bolton juxta Bollond (Yorks), 188
Borde alisandre, a striped silken fabric, originally from Alexandria. When mentioned as white, red, etc. the colour probably refers to that of the most prominent stripes
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Branched, worked or embroidered with gold or needlework representing foliage or flowers
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Brathered, embroidered, 55
Braybroke, Sir Gerard, 63
Braybrook, Robert, bishop of London (1382–1404), 144
Brenchley (Kent), 13
Bridesall, Richard, of York, 245
Bridges, satin of: made at Bruges, in Flanders, in imitation of Oriental satin, but woven with a warp of silk and a weft of thread
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Brookland (Kent), 54
Broudatum, embroidered, 6
Broun, Margery, of London, 16
Brown, the colour, 178
Brown-black, *de fusco tincto nigro*, 7
Brudatus, embroidered
Brugge, Walter de, canon of York, 189 *n.*
Brunus, brown, 4, 178
Buckingham (Bucks), 121, 166
Buckinghamshire churches, 88, 121, 195, 239
Buckland, John, 65
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Buckram: at first a fine thin cloth from Bukhâra, 'some there is white, made of bombase, so thinne that a man mai see through it;' later, also a coarse material chiefly used for linings, clothes for poor folk, etc.
Bullwyk, now Bulwick (Northants), 84
Burchard, Richard, of Canterbury, 94
Burgh, the lady Elizabeth, lady of Clare, 61, 79, 110
Burghersh, Sir Bartholomew, 124
Burghfield (Berks), 7
Burgo de Osma (Spain), 152
Burnet, bernett (1) a dark brown colour, 178; (2) a dyed woollen cloth of superior quality, originally of burnet colour

Burscough Priory (Lancs), 236
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Burton Abbey and College (Staffs), 171, 172, 183, 184, 238
Burton, Henry, clerk, 109, 112
Bury (Hunts), 56
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Bustian, bustany, probably a variety of Fustian, *q.v.*
Byddon (Berks), 185
Byry, Richard, bishop of Durham (1333–45), 13

CADAS, Caddis, (1) a kind of stuff woven of coarse silk; (2) a coarse and cheap kind of serge, which is a twilled worsted stuff, 29
Cadington (Beds and Herts), 10, 22, 45, 109, 112
Caffa, caffay, a rich stuff much used in the sixteenth century. Both damask and diaper varieties are found
Caiaphas, 150
Calais (France), 60
— churches in the High and Low Country, 240
— St. Mary, or Our Lady Church, 54, 77, 87, 159, 239
— — St. Nicholas, 239
Calfe, Katerine, 247
Calverley (Yorks), 93, 113
Calverley, Robert, 93, 113
Camaka, camica, camoca, a costly Oriental fabric, said to have been woven of camels' hair and silk (Pers. *Kamkhâ*, damask silk of one colour)
Cambric, fine white linen, originally made at Cambrai, in Flanders (now in Northern France)
Cambridge, Christ's College, 60, 70, 79, 86
— Clare Hall, 19, 60, 61, 63, 79, 111, 203
— Corpus Christi College, 107, 170, 233
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Cameletum, chamlet, *q.v.*
Campsey Priory (Suffolk), 192 *n.*
Candidus, white, or candid, 89, 102
Candlemas, ceremonies of, 126
Canobium, canvas, 61
Canopum, cannabum, hemp, canvas, 44
Canvas, a hempen cloth of various qualities from Newcastle, Normandy, etc.
Canterbury (Kent), 94
— Archbishops of, *see* Rich, Edmund; Lanfranc; Bourchier, Thomas; Langham, Simon; Courtenay, William; Chichele, Henry; Baldwin; Winchelsey, Robert
— Chapel of prior Henry of Eastry, 185, 233
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— Our Lady of Northgate, 123
— Province of, 104
— St. Andrew, 25, 68, 235
— St. Dunstan, 25, 50, 69, 113, 159, 177, 236
— St. John's Hospital, 197
— St. Margaret, 32
— St. Paul, 123
Cantilupe, Thomas, bishop of Hereford (1275–82), *alias* St. Thomas of Hereford, 152
Cappe, Joan, of Greenwich, 94
— John, 94
Carde, an inferior silken textile supposed to have been woven of the coarse outer filaments of the cocoon: also applied, apparently, to a stuff woven partly or wholly of linen
Care-cloth at weddings, 158
Carlisle, Bishops of, *see* Whelpdale, Roger
— Cathedral Church, 195
— Diocese of, 60 *n*
Carnation colour, flesh colour or pale pink, not the deeper red of later times, 168
Carshalton (Surrey), 57
Catton (Yorks), 242
Caudle colour, apparently the pale yellowish green of the old-fashioned caudle, 169
Caudry, parson, of Bassingbourne, 113
Caumb, le, Lat. *campus*, the ground of a material on which patterns or other ornaments are worked, 107
Cavenham (Suffolk), 20
Cawthorne (W.R. Yorks), 199
Celer, cylour, cele, a celure or canopy over an altar
Cendal, *see* Sendal
Censers or tribulers, ornaments of the, 205

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Ceruleus, a bright blue, equivalent to *blodius* in the early Statutes of the Order of the Garter
Cestassavoir (Old Fr.), "that is to say"
Chaddesley Corbett (Worcs), 198
Chaddleworth (Berks), 183
Chaldon (Surrey), 187, 198
Chalfont St. Giles (Bucks), 31, 121
Chalkyd fustian, fustian whitened with chalk, as breeches and belts are with pipe-clay
Chalo, a bed-cover, used as a carpet for the steps of the altar, 19
Chalons-sur-Marne (France), 134, 201
Chamlet, camlet, *cameletum*, a costly fabric imported originally from the Levant, probably woven of camels' or else fine Angora goats' hair, and perhaps mixed with silk; later, of wool, silk, or hair, either singly or together. In the sixteenth century 'unwatered' chamlet is met with, suggesting that these stuffs usually were watered
Changeable, shot: that is, woven with a warp of one colour and the weft of another, so that the fabric changes in tint when viewed from different points; examples of, 185
Chanter or precentor (*cantor*). In monastic churches this official was appointed weekly from among the monks or canons qualified for the duties, and was not a permanent *persona* as in the secular quires
Chape, a cope
Chapter-mass, 116. See *Missa capitularis*
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Charles I, King, 127
Charminster (Dorset), 175
Chartres (France), 43 *n.*
Chaseley (Worc.), 170, 172, 178
Chasuble, chesible, *casula*, *planeta*, *penula*, the outer and principal vestment of a priest or bishop at mass. It was often ornamented with orfreys front and back in form of a Y, but later with a vertical strip in front and a cross behind
Chasuble, a checky, serving for blue or white, 183
Chasubles, three, instances of, 81
— worn by the deacon and subdeacon at mass in Advent and Septuagesima, 38
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Checked, checkered, checky, in checkers or squares, 23, 183
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Cheesman, John, of Stone in Oxley, 51
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Chenies (Bucks), 195
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Cheshunt (Herts), 122, 173
Chesipples, chasubles, 39
Chessabelles, *Prompt. Parv.*, chesebolles, poppies, 157
Chester, Alice, 118
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Cheswardine (Salop), 86, 87
Cheynys, chains, 98
Chichele, Henry, archbishop of Canterbury (1414–43), 153
Chichester, Bishop of. *See* Day, George
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Chipping Barnet (Herts), 172, 206
Chislehurst (Kent), 54, 159, 187
Chiswick (Middlesex), 9, 10, 11, 22, 166, 169, 171, 174
Chlamys, the garment worn by the collet at (Old) Sarum, 201
Chobham (Surrey), 198
Christmas, colour for, 146
Christmastide, a period of either twenty or forty days, 126
Chrismatory, a box, often made of silver, with three compartments for the oil for the sick (*oleum*), the holy oil (*sanctum*), and the cream (*chrisma*), 156
Christ, passion of, the Crucifixion, 51
— pyller and coote of, the pillar to which Our Lord was tied at His scourging, and His coat 'without seam, woven from the top throughout,' 72
Churchings, colours at, 159
Cinereus, 4, *cinerei coloris*, 40, ashen or ash colour. *See* also p. 177
Cipres, cypress, the name of various textiles originally imported from or through Cyprus: (1) cloth of gold, or other rich fabric; (2) a costly quality of satin; and (3) a light transparent material like cobweb-lawn or crape
Circumcision, colour for the, 147
Cirencester, *alias* Siscetre (Glos.), 187
Citrinae coloris, citron-coloured, pale yellow, 13
Claines (Worcs), 199
Clapham, Holy Trinity (Surrey), 122, 171, 198
Clare, the lady Elizabeth Burgh, lady of, 61, 79, 110
Clark, Robert, clerk, 244
Clermont in Auvergne (France), 133

Cleve, Michael, warden of Winchester College (1487–1501), 94, 114
Clifford, Robert, bishop of London (1406–21), 4
Clokes, 40. See *Chlamys*
Clopton, John, of Long Melford, 112
Cloth of gold: a fabric having (1) both warp and woof of gold wire or thread, or (2) a warp of gold woven with a web of silk. Several varieties are mentioned and distinguished, but the differences between them are not always clearly known now. *See* Bawdekyn, Lukes gold, Venys gold, Nakta, Racemas, Siclatoun, Tinsel, Tissue
Cloth of silver, a fabric having the warp and the woof of silver wire or thread, or a warp of silver woven with a web of silk, 5
Cloth to cover graves, that laid over a grave inside a church until the gravestone was ready, 120. At Bristol St. Nicholas (late fifteenth century) the clerk was 'to have the herse cloth when any such fall that is kept uppon the grave durynge the month with ij lampis on at the fete the tother at the hed of grave as the usage ys' (S.P.E.S.Tr. v. 115)
Cobham College (Kent), 23, 24, 35, 60, 67, 79, 83, 93, 95, 102, 235
Cokkes, cocks, 186
Coldingham Priory (Scotland), 20, 61, 231, 234
Collateral for the censing, 138; on greater festivals the officiating priest at evensong or lauds was accompanied by another when censing the altar, and then the one censed the quire on the right side and the other on the left
Collet, *accolitus*, acolyte, a clerk in the minor order of that name. He carried the cross in processions, brought in the chalice and corporasses for the mass and removed them when done with, etc. The term is applied occasionally to the censer and other lesser ministers
— ornaments of the, 201
Collins, Martin, treasurer of York Minster, 93
Collys, John, rector of Haseley, 112
Colne (Hunts), 121
Cologne (Germany), 134
Columbinus viridis (*pannus*), green dove-coloured cloth, 168; *indus columbinus pannus*, blue dove-coloured cloth, 174. The plumage of the wood-pigeon or ring-dove (*Columba palumbus*) is greyish-blue with a metallic green gloss on the neck, and violet or purple reflexions, bordered by a patch of white; the breast is wine-coloured or vinous purple
Columbyns, the columbine or dark-blue flower *Aquilegia vulgaris*
Combe, John, chaplain of Chichester, 64
Conduct priest, one who has no certain title in a church, but has been hired to sing mass there for a certain term. Conduct priests were under the rule of the rector or vicar
Confessors, colours for feasts of, 100, 151
Confirmation, colours at, 155
Consuett, the weekly commemoration of a saint
Consutus, sewn
Conys, conies or rabbits, 19
Coopertorium, a cover of any kind, a carpet for the steps of the altar, 19
Cope, a semicircular cloak with an ornamental orfrey along the straight edge. Behind the neck was a hood, which degenerated in later times into a stiff rounded flap of rich embroidery
Cope in quire, 132, *capa in choro*, 226; at Westminster, that of the weekly precentor, who stood or sat at the lectern between the stalls
Cope, hebdomadary of the, 131, *ebdomadarius capae*, 226; at Westminster the precentor for the week, there being no permanent precentor, as in secular chapters
Copes at the bench, 132, *capae ad formam in medio chori*, 226: at Westminster, those of the chanters or rulers of the quire
Copes for rulers of the quire, chanters, or standers, 206
Corbie (France), 133, 147
Corfe Castle (Dorset), 32, 165
Cornish churches, 239
Cornwall, Walter Tregoff, archdeacon of (1436–44–5), 114
Corporale, a corporas, or cloth on which the hosts were laid and consecrated, 61
Corpus Christi, the feast of, instituted in 1264 in honour of the Blessed Sacrament but not general until the fourteenth century. In 1362 it was proclaimed with other festivals as a day of abstention from work throughout the province of Canterbury; colour for, 149
Cortina, a curtain, riddel, 14
Cosenza (S. Italy), 43 *n*
Cotidianus, cotidian, for daily use, 8
Cotton, cotoun, cloth made from the white fibrous substance, soft and downy like wool, that clothes the seeds of *Gossypium* of several species. In the sixteenth century and later, applied also to a woollen fabric like frieze
Counterfront, *see* Front
Court, Miriam (of Long Melford), 96
Courtenay, William, archbishop of Canterbury (1381–96), 131 *n*

Coventry (Warw.), 35 *n*
Cramasse, crammase, cramoisy, (1) the colour crimson; (2) crimson cloth
Crame colour, 204; probably crane-colour, *q.v.*
Crame fatherid, crane-feathered, the colour of cranes' feathers, 178
Cranbrook (Kent), 70, 165, 173, 179, 184, 236
Crane colour, the hue of the common crane, a bluish-grey, 102, 177
Cranlegh, Thomas, warden of New College, Oxford, 17
Cream (*chrisma*), the chrism hallowed by the bishop on Maundy Thursday, after the hallowing of the *oleum infirmorum*, or oil for aneling the sick, and the *oleum sanctum*, used in the ceremonies of the catechuminate before baptism. The cream was olive oil mingled with fragrant balsam, and was used after baptism in conferring holy orders, etc.
Crediton College (Devon), 194, 238
Cresse cloth, cresta, a cheap sort of linen imported from Brittany, 55
Crich (Derbyshire), 15
Crimson, examples of, 167
Crismatory, crysmatory, a chrismatory, *q.v.* 157
Crisom clothes, 58 *n*
Crocealis, crocus-coloured or yellowish, 170
Croceus, crocus- or saffron-colour, yellow, 170
Crondale (Kent), 32
Croscombe (Somerset), 247
Cross-cloth, 51, 88. 'In ecclesia Sarum et secundum Ordinale Sarum nunquam ad processionem portatur crux cum vexillo sicut habetur in multis ecclesiis' (*Crede michi*, 87)
Cross-creeping, the ceremony of the veneration of the Cross on Good Friday and again on Easter morning
Cross on Good Friday, cloth for, a cloth (here of red velvet) or cushion on which the crucifix lay while the faithful crept up to it and venerated it, 54
Crouton, John, 112
Crowland, William, 187
Croxton Kerrial (Leics), 198
Crule, cruell, crewel, crewe, crue, a thin worsted yarn of two threads used for tapestry and embroidery, in different colours in combination
Cublington (Bucks), 58
Cumberland churches, 195, 239
Cumberworth, Sir Thomas, 18, 20, 34, 64, 90, 99, 118, 191
Curia, the Roman, 4
Curiose, curiously, or carefully, done with accuracy and attention to detail, 19
Cursal mass, a mass belonging to a set course or *cursus*, 97

[Dacre] (Cumberland), 195
Daimmiaske, damask, 167
Dalby, Thomas, archdeacon of Richmond, 62
Dale Abbey (Derbyshire), 238
Dalmatic, the outer vestment of the deacon, in form of a long tunic with tight sleeves, slit part way up the sides, and fringed along the edges. Its apparels were often a narrow band of rich material over each shoulder reaching to the bottom fringe
Damask, a costly figured silk, sometimes interwoven with gold thread, originally from Damascus; later, any rich figured fabric
Danby, Sir Christopher, of Leeds, 187
Darent, St. Margaret Hilles (Kent), 198
Darley Abbey (Derbyshire), 238
Dartford (Kent), 123, 167, 178, 179, 182, 185
Daventry (Northants), 59
Davington (Kent), 187
Day, George, bishop of Chichester (1543–51), 99
Days of Our Lady, the Five, 92; the Purification (2nd February), the Annunciation (25th March), the Assumption (15th August), the Nativity (8th September), and the Conception (8th December)
Deauratus, gilt or gilded
Dedication festival, colour for, 150
Demisoy, dymysoy, 20, 39
Demyt, 35; dimity, *q.v.*
Denys, John, chantry of, *see* Ickham, Kent
Depedene, Sir John, 189 *n*
Deposicione, de, the taking down of Our Lord from the Cross, 65
Derby, All Saints, 27, 47, 96, 114, 235, 236, 240
Derbyshire churches, 121, 195, 239
Derham, master John, prior of Norwich St. Leonard's Priory, 20
Desk cloth, the covering of the desk or lectern from which the Gospel was read, 7
Despenser, Elizabeth dame le, 247
Deus omnium, the Sunday; the first Sunday after Trinity, when the History or Book of the Kings was begun at mattins. So called from the opening words of the first respond
Devonshire churches, 240
Dewe, John, 247
Diaper, a textile fabric woven with a pattern formed by the different directions of threads of one colour, and so exhibiting different reflexions of light from its surface

Diced, checkered, 183
Dies Veneris, Friday
Dieulacres Abbey (Staffs), 176, 177, 238
Digswell (Herts), 55
Dimity, demyt, a stout cotton fabric, woven with two threads in raised stripes or fancy figures
Diversi coloris, 21, 186
Dixton, Richard, of Cirencester, 187
Doctors, colour for feasts of, 101
Dome, a representation of the Doom, or Our Lord sitting at the Last Judgment, 25
Domine ne in ira, the first Sunday after the octaves of the Epiphany, so called from the opening words of the first respond at mattins
Dominican Order, 161
Doncaster (Yorks), St. Edmund's Hospital, 234
Dorney (Bucks), 175
Dornyx, cheap flaxen and other cloth, made at Dornick (Tournai), in Flanders. In 1545 were imported 'dornyk with silk,' 'without silk,' 'of caddas,' 'of wool,' and 'threaden'
Dorsetshire churches, 33, 121, 195, 239
Dove-colour, 177
Dover (Kent), Maison Dieu, 188, 237
— St. Martin's Priory, 236
Dowlas, a coarse kind of linen cloth, made at Daoulas in Brittany
Down (Kent), 54, 171
Dragon on Easter Evyn, the, 87. In the procession to bless the New Fire at Westminster, after the sconce (see *Skons berar*) came 'unus levitarum a cantore prerogatus in dalmatica hastam cum serpentis effigie cereo superposito in manibus gerens, in quo videlicet cereo adhuc extincto: sacratum ignem sollenniter reportabit.' The pictures of this 'effigy of a serpent' represent it as the head of a fearsome beast
Drayton (Middlesex), 10, 11, 45
Droitwich, St. Andrew (Worc.), 78, 178, 246
Dryland, James, of Davington (Kent), 187
Dudley, St. Edmund (Worc.), 199
Dun, dunne, donne, a dull or dingy brown, specially the colour of the hair of the ass or the mouse, 176
Dunmow Priory (Essex), 60, 72, 73, 237
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Dyryges, dirge, mattins for the departed, so called from the first word of the initial anthem, *Dirige Domine Deus meus in conspectu tuo viam meam*

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FADING, colour due to, 'viridis coloris modo glaucij," 117
Faila, a veil or fall, 17
Fanappes, fanons, 27
Fannell, a fanon, *q.v.*, 87
Fanon, fannell, phanon, maniple: originally a handkerchief, but later made ornamental as a short piece of stuff fringed at the ends and worn over the left wrist, by bishops, priests, deacons, and subdeacons
Farley (Surrey), 57
Farmery, the infirmary of a monastic house, 73
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Farnham, Nicholas de, bishop of Durham (1241–48), 85
Farnham (Dorset), 170, 195
— (Surrey), 57, 78
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Faucons, falcons, 41. One of the badges of John duke of Lancaster was a falcon with a padlock in his beak; hence its use as an ornament on this vestment which he gave
Faversham (Kent), 36 *n*, 96, 236
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Feasts, classification of. At Sarum, eight groups: (*a*) doubles (1) principal, (2) greater, (3) lesser, (4) inferior; (*b*) simples (1) with a triple invitatory to *Venite*, (2) with a double invitatory, and ruling of the quire, (3) the same, but without rulers, (4) with a simple invitatory. At Westminster, eight groups: (1–5) according to the number of chanters in copes, eight, five, four, three, and two (the whole convent wearing silk copes); (6) when the convent wore albs (*in albis*); (7) feasts with twelve lessons at mattins; (8) those with three. At York four groups: (1) principal doubles, (2) lesser doubles, (3) feasts of nine lessons, (4) those of three lessons. At Hereford, four groups: (1) principal, (2) double, (3) semi-double, (4) simple. Each of these rites had a further group of saints commemorated by a memory only (*memoria tantum*)
Feltoe, C. L., 11 *n*
Feretrum, a bier; a shrine that could be carried about. The term is also applied to fixed shrines like that of St. Edward at Westminster
Feria tertia, Tuesday, 96
Ferrar, Mrs. (Little Gidding), 33
Festum loci, the festival of the place, that is, the day of the saint or mystery in whose honour the church was dedicated, of which a weekly commemoration was kept, 91

Festum loci, masses of, colours for, 95
Fiertre (misprinted *fiertu*) a canopy borne in procession on the feast of Corpus Christi, 107
Filum, thread, 61
Finchale Priory (Durham), 24, 49, 67, 95, 101, 235
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Flavus, yellow
Flemen, Mr., 75
Foots Cray (Kent), 32, 123
Fordwich (Kent), 25, 236
Forechirche, the nave, 68
Fotheringhay College (Northants), 40, 53, 75, 120, 169, 182, 238
Fountains Abbey (Yorks), 60, 72, 114, 237, 242
Frampton, Walter, of Bristol, 23
Fréjus (France), 43 *n*
Freman, Maud, of Allerton-by-Water, 51
Frensham (Surrey), 57
Frilsham (Berks), 172
Fromund, Geoffrey, abbot of Glastonbury (1303–22), 177
Front, *frontale*, *fronter*, the lower hanging of an altar, known also as the nether or counter front. The upper hanging was the over front, reredos, super altar-cloth, or over-table. The two are also described as the two altar cloths above and beneath, the front and counter-front, dorse and redorse, *tabula et contratabula*, *apparatus tam sub quam super altari*, overdose and netherdose, *frontale et suffrontale*, reredos and frontal
Frontlet, *frontilectum*, a strip of embroidery sewn on, as an apparel, to one of the linen altar-cloths, and hanging down so as to hide the attachment of the nether front, 6, 61
Frontispicium, the front of an altar, 70
Frowyk, Thomas de, 246
Fugery, figury, figured or adorned with patterns or designs, 167
Fulbourne St. Vigor (Cambs), 12
Fulvus, 'anglice yelwe,' 170
Funerals, obits, requiem mass, etc., colours for, 108
Fuscus, *fusca*, 178, *de fusco tincto*, 7; a dark dingy brown
Fustian, a coarse twilled cloth, probably with a linen warp and cotton woof; later, imitated in England with wool. First made at Barcelona, but in the fifteenth century Venice in Apulia was famous for its manufacture
Fustius, *de fustio*, fustian, *q.v.*, 14
Fyncham, Mr., Fellow of King's College, Cambridge, 28
Gabriel, St., 105
Garter, Order of the, 4
Garters, 75; circular buckled bands with the motto, *Honi soit qui mal y pense*, of the Order of the Garter
Gateshead (Northumb.), 176
Gemellus, *cum gemellis*, perhaps gimmel-rings, 11
Genealogies, the, the portion of the Gospel with the genealogy of Our Lord (St. Matthew, i. 1–16) solemnly sung from the *pulpitum* by a deacon at mattins of Christmas after the ninth lesson with the same ceremonial as at the Gospel at mass; at mattins on the Epiphany St. Luke's genealogy was read similarly, 143
Germoe (Cornwall), 200
Giffard, Godfrey, bishop of Worcester (1268–1301–2), 104, 203
Giffard, Mabel, abbess of Shaftesbury, 104
Gilbert bishop of London (1163–67–8), 109
Gilby, John, rector of Kneesall, Notts, 20
Gillingham (Dorset), 196
Gilliot, Sir John, alderman of York, 179
Ginger colour, 172
Gladman, John, of Norwich, 78
Glastonbury Abbey (Somerset), 173, 174, 177, 203
— Fromund, Geoffrey, abbot of, 177
— St John, 124 *n*, 172
— Taunton, John of, abbot of, 174
Glaucus, glaucous, a light bluish green colour with a white sheen in it; possibly produced in the weaving by a short and fine white pile on the coloured ground, 169
Gloria laus, the well-known hymn, Englished as "All glory, laud, and honour," sung in the Palm Sunday procession. After the meeting with the second procession with the Eucharist near the church porch, 'certain children, standing upon a high place right against the people, sing with a loud voice a certain hymn in praise of our Saviour Jesus Christ, which beginneth *Gloria laus*. At the end of every verse, the children cast down certain cakes or breads, with flowers'
Gloucester, abbots of, *see* Wygmore, John; Horton, Thomas
— Grey Friars, 237
— St. Mary Grace Lane, 30
— St. Peter's Abbey, 89, 110, 245
— Thomas duke of, *see* Pleshy Castle
Godalming (Surrey) 175
Godfrey abbot of Peterborough, 12, 91
Godlee, John, dean of Wells, 136
Godmanston (Dorset), 176
Goldsmith's work, a gown of: probably one enriched with jewellery or gold embroidery

Goldstone, Thomas, prior of Christchurch, Canterbury, 93, 112
Good Friday, colour for, 85, 148
Gotis, cloth of, made of goats' hair, 159
Goxhill (E.R. Yorks), 166
Grandissono, Johannes de. *See* Graunson, John, bishop of Exeter
Graunson, John, bishop of Exeter (1327–69), 4, 41, 58 *n*, 70, 86, 89, 97, 99, 105, 106, 108, 110, 125, 131, 136, 146, 147, 148, 149, 151, 152
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— Linford (Bucks), 168
— Missenden (Bucks), 180
— Shefford (Berks), 55, 170
— Witchingham (Norfolk), 156, 158, 160
— Wymondley (Herts), 178
Green, *viridis*, *vert*, 168
Greenwich (Kent), 94, 123
Gregory X., pope, 152
Grenehoundes, probably greuehound or grewhound, a grund or greyhound, 19; the term is still used in the North of England
Grey, *griseus*, examples of, 177
[Greystocke] (Cumberland), 195
Grym, Ralph, 12
Grype, *gripus*, a griffin or gryphon, an imaginary beast, half eagle, half lion, 167
Guildford, Holy Trinity (Surrey), 32, 122, 182
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Gussage, St. Michael (Dorset), 178

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Halfmonys, half moons or crescents, 102
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Harpenden (Herts), 183
Harrod, Jane, 242
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Haseley (Lincoln diocese), 112
Hastynges, Sir Ralph, 6
Hatfield, Thomas, bishop of Durham (1345–81), 16
Hawsham (E.R. Yorks), 167
Hay, John, vicar of Kilsby, Northants, 242
Head, head piece, head cloth, an amice, 6
Headlam, Horace, 33 *n*
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Henry abbot of Evesham (1256–63), 175
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Herse, a frame to place over a body or coffin at a funeral service; used also at minds or obits to represent the body of the person for whom the service was celebrated, 118
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Hinde, *inde*, blue, 180
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Hoo St. Werburgh (Kent), 159
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Horseflesh colour, a peculiar reddish-bronze hue, 168
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Hylle, hele, to cover or hide, 47
Hynelond, William, clerk, 242
Hyspannia, Spain, arms of, 110, 111

Ickham (Kent), chantry of John Denys, 16, 34, 62
Ilkeston (Derbyshire), 184
Imperialis, a rich silken material, woven at the Byzantine workshops maintained by the Emperors (Rock)
Inbrewdatus, embroidered, 20
Inde, blue
Indicus, id est, aerii coloris (Ord. Exon.), sky-blue, azure, 173
Indius, indus, azure, 173
Infula, a chasuble, 8
Inkpen (Berks), 55
Interlaqueatus, interlaced, 11
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Jocelin bishop of Sarum, 8
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John duke of Lancaster, 41, 42 *n*, 245
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Judas cloth, 74

Kateryn wheles, the revolving wheels armed with spikes and swords, with which St. Katharine of Alexandria was ordered to be tortured by Maximian, 182
Katharine, Queen, 120
Kegworth (Leics), 188
Kellawe, Richard, bishop of Durham (1311–16), 124
Kennington (Kent), 179
Kensworth (Beds), 22, 43, 45
Kentish churches, 121, 197, 240
Kersey, a coarse narrow cloth woven from long wool, and usually ribbed; made originally at Kersey in Suffolk
Keyston (Hunts), 175
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Kyme Priory (Lincs), 34
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Laic, les, laces or cords to hold up a curtain, 51
Lake, the colour, 168
Lancaster, Duke of, 19, 29. *See also* John duke of Lancaster
Lancaster, Thomas earl of, 124
Laneus, woollen
Lanfranc archbishop of Canterbury (1070–89), 84
Langham, Simon, bishop of Ely (1362–66), and afterwards archbishop of Canterbury, 125
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Langtoft (E.R. Yorks), 199
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Launceston (Cornwall), 48
Laund Priory (Leics), 92

Lawn, launde, a fine linen originally made at Laon in France
Layent clothe, the Lenten cloth or veil, 48
Le Mans (France), 147, 148, 152
Le Puy (France), 146
Lectio ad collationem tempore mandati, 85. After the feet-washing a lesson was read from St. John's Gospel (xiij. 16–38) *more lectionis*, and the cup of charity was passed round the while. (Sarum, etc. but the Westminster books do not give the ceremony)
Lectoror, le, the lectern from which the Gospel was read, 41
Lectronare, the Gospel lectern, 62
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Lintheum, lintheamen, a linen cloth or sheet, 44
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List, a stripe or border of cloth or other textile
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Lukes, Luk, Luca, the city of Lucca, in Northern Italy; the first place in Italy where silk was produced and manufactured
Lukes gold, that is, from Lucca; perhaps copper-gilt wire or thread instead of gold
Lunulum, a crescent or little moon, 110
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Mainz (Germany), 146, 147, 148, 149, 152
Maltby (Yorks), 188
Mantella, at Canterbury, apparently the vesture of the taperers, 97
Mantellum, 190, *Mantella*, 191, the name of the patener's vestment in the thirteenth and fourteenth centuries in many churches; also called *chlamys* and *pallium*. It also may mean (183) a mantle to adorn an image, or (187) an article of dress
Manuali opere, de, worked by hand upon, and not woven in, the material
Mappa, a cloth to cover the *mensa* or slab of an altar
Mare, Thomas de la, abbot of St. Albans, 61
Margarita, a pearl, 106
Marlborough (Wilts), White Friars, 237
Marmoreus, marbled or marble-colour, 172
Marseilles (France), 147
Martlet, the swift (*Cypsalus apus*), called in heraldry a merlot and shown without any feet
Martyrs, colour for feasts of, 97, 151
Maundy Thursday, colour for, 85, 148
Maurice bishop of London (1086–7–1107), 172
Maydeston, Clement, 42 *n*, 116, 117
Meaux (France), 43 *n*
Meaux Abbey (Yorks), 17, 39, 60, 62, 82, 86, 92, 99, 109, 111, 234
Melbourne (Derbyshire), 180, 181, 185, 186
Melton Mowbray (Leics), 198
Memorial or memory of the penitents, the collect said after that of the day for those who were disciplined on Ash Wednesday, and reconciled on Maundy Thursday
Mende (France), 149
Mennevill, William de, of Eastington, Durham, 246
Mentmore (Bucks), 31
Mere (Wilts), 7, 30, 76, 166, 232 *n*
Mertletes, merlots, 20. *See* Martlet
Michael, St., 105
Michaelmas, colour for, 103
Middlesex churches, 8
Milan (Italy), 134, 147
Milton (Dorset), 196
Milton next Gravesend (Kent), 114
Minns, E. H., 11 *n*
Minsden Chapel (Herts), 56
Minster Priory, Isle of Sheppey (Kent), 28, 52, 60, 72, 107, 192 *n*, 193, 237
Missa capitularis or *in capitulo*, the chapter mass, 116: the mass of the community, sung before high mass, and usually of *Requiem* for the departed members of the chapter
Mitcham (Surrey), 57, 179

Monks Horton (Kent), 94
Monks Risborough (Bucks), 58, 77
Montacute, Sir John, 246
Montagu, Simon, bishop of Ely (1337–45), 179
Monteagle, Edward Stanley, lord, 188
Morebath (Devon), 76
Morley (Derbyshire), 195
Morpeth (Northumb.), 198
Morre, murrey, *q.v.*
Morrow mass, the first or earliest mass in the day, 36
Morton (Dorset), 195
Motley, (1) diversified in colour, variegated, or parti-coloured, 184; (2) a cloth of mixed colours
Moulsford (Berks), 84, 195
Much Hadham (Herts), 183
Murrey, morre, *sub-rubeus*, a colour like that of the mulberry, a red purple or blood colour, 166. At Westminster it was a festal as well as a ferial colour
Myndes, the minds or services for a departed person held at the end of a month or of a year after his death, 118. The tapet or coverlet was a hersecloth

NAKTA, *de Tharse de Nak*, *nac*, *naques*, cloth of: a rich fabric imported from the East, a variety of cloth of gold of various colours. Perhaps with spots of colour (Ar. *naqṭah* or *naktah*, a spot or dot)
Nancy (France), 151
Narbonne (France), 147
Navestock (Essex), 10, 21, 117, 180
Nelde worke, needle-work
Nether altars, the minor altars against the rood screen or *pulpitum*, or at the east end of the nave of an aisleless church, 28
extra chorum, 8
Netherbury (Dorset), 196
Nevile, Dame Joan, 187
— Sir Henry, 187
Nevill of Raby, John lord, 246
— Robert, of Wakefield, yeoman of the Crown, 188
Newcastle-under-Lyne (Staffs), Black Friars, 237
Newcastle, St. John (Northumb.), 176
— St. Nicholas, 167, 178, 183
— White Friars, 237
New Fire, hallowing of the, 144: on Easter Even, all the lights in the church having been put out, new fire in this country was usually kindled with sparks 'smyten out of the flynte stone': at Westminster, however, in 1388 they had 'unus lapis de berillo rotundus pro novo igne in vigilia Pasche a sole capiendo,' a burning-glass, but it cannot have been used very often so early in the year
Newington next Sittingbourne (Kent), 107
Newland (Worcs), 199
Newsam, Sir Thomas, 109, 114
Newton (Cambs), 12
Niger, black
Nonyngton, probably Nunnington (E.R. Yorks), 188
Norfolk and Norwich churches, 240
Norfolk, Duke of, 61, 82
Northborough [Norborrow] (Northants), 88 *n*
Northcave and Southcliffe (E.R. Yorks), 78
North Mimms (Herts), 197
Normandy, 84
Norris, William, 119
Northampton, St. Sepulchre, 242
North Mimms (Herts), 167
Northumberland chantries, 239
— churches, 121, 198, 240
Norwich, Bishop of, *see* Bateman, William
— Cathedral Priory, 20, 60, 64, 113, 184
— Churches, 233
— City, 78
— St. Gregory, 124, 240
— St. Laurence, 61
— St. Leonard's Priory, 20, 47, 234, 235
— St. Peter Mancroft, 17, 27, 35, 51 *n*, 71, 79, 85, 88, 92, 101, 111, 157, 167, 173, 176, 181, 182, 183, 184, 186, 190, 193, 194, 233, 236
— St. Peter Permountergate, 120
Nottingham, St. Mary, 47
Nun Keeling (Yorks), 177
Nyght gowne, an evening dress, not a garment for bed-wear, 187

Offertorium, offertory veil, *peplum*, *philatorium*, *velamen*, *sudarium*, pautener, kercheve, towel, names for the cloth which the patener used to hold the paten in, 190, 191, 192
Offham (Kent), 170
Olney (Bucks), 167, 168
Operata in textura, woven in the material
Operatus, worked, or wrought
Opus acuale, needle-work, 70
Ora manicharum, the openings of the sleeves, 110
Orange colour, 171
Oraria, orfreys, 85
Orford, Robert, bishop of Ely (1303–10), 177
Orfray, orfrey, orphrey, *auri[r]igium*, the ornamental stripes or bands on copes and chasubles

Orisons, the solemn, the biddings and prayers for all sorts and conditions of men on Good Friday, the remnant of the people's prayers formerly used at every mass, 137
Orleaux, John, 246
Orologium, the clock, 63
Orpington (Kent), 109, 112, 185
Osimo (Ancona), 166 *n*
Osmund, St., bishop of Sarum (1078–99), 201, 232
Ottery St. Mary (Devon), 42 *n*, 58 *n*, 102, 115, 131, 194, 238
Our Lady, colour for feasts of, 91, 151
Our Lady, hyght feasts of, the Assumption, Purification, Annunciation, and Nativity (Lindewode, lib. I. tit. *de feriis*: cap. *ad hec quia*; ad verb. *solemnia*)
Our Lord, 150
Ouston Priory (Lincs), 73, 95, 115, 117, 204, 237
Out Newton (E.R. Yorks), 180
Overmoigne (Dorset), 181
Overtabull, a reredos, 245
Over Winchendon (Bucks), 168
Ovecque, ove, Mod. F. *avec*, with, 45
Oxford, All Souls' College, 47, 60, 65, 82, 112, 205, 235
— Brasenose College, 171, 182, 236
— Cardinal College, 37
— Colleges, 116
— Corpus Christi College, 33, 41
— Durham College, 13, 19, 39, 242
— Magdalen College, 4, 25, 60, 69, 79, 81, 83, 93, 112, 177, 235
— New College, 27, 245
— — — Thomas Cranlegh, warden of, 17
— St. Frideswide's Priory and College, 53, 75, 165, 171, 173, 205, 238
— St. Martin Carfax, 58, 75
— University, 124
Oxford, John de Veer, earl of, *see* Veer, John de

PALED, with vertical stripes
Palencia (Spain), 147, 152
Pall, *pallum*, *pallium*: (1) a rich fabric of cloth of gold or of damask; (2) a horse-cloth; (3) a linen altar-cloth; (4) a frontal; (5) a piece of material for a canopy; (6) the archiepiscopal scarf of lambs' wool worn over the chasuble
Palm Sunday, red for, 85
Pamiers (France), 43 *n*
Paned, disposed in panes, or broad vertical stripes, 181
Panys, de ly, paned, 25
Parament, paramit, the apparel of an albe or amice
Parasceve, Dies, Good Friday
Parel, the apparel of an albe or amice
Paris (France), 43 *n*, 133, 146, 147, 201
— St. Germain à Prez, or des Prés, 133, 134, 147, 149
Parme velvet, velvet made at Parma, in Northern Italy, 168
Parr, Dame Maud, 188
— Sir Thomas, 188
Partitus, party, or of two colours, 27, 184
Parure, parrour, an apparel of an albe or amice
Pascall, the, a large candle solemnly blessed and lit by a deacon on Easter Even and set up on the north side of the presbytery; it was removed on Friday after the Ascension Day
Passelaw, Alexander, of Riddlesden, 187
Passion, the, a representation of the Crucifixion, 52
— Instruments of the, the spear and lance, reed and sponge, hammer and nails, crown of thorns, pillar and scourges, etc., 49; *Signa de Passione Domini*, 50
Passion stare, 49
Passiontide, colour for, 84, 148, 150
Passion Week, the week beginning with Passion Sunday; but more generally the week beginning with Palm Sunday, now called Holy Week, 51, 84
Paston, Sir John, 247
Patener, *patenarius*, pautener, pawtener, the collet who holds the paten, 201; but at Bristol All Saints the term is transferred to the veil in which the paten was held
Pateshull, Hugh, bishop of Coventry and Lichfield (1239–41), 129, 211
Pavo, the bird called the peacock, 98
Peasmore (Berks), 55
Peke, Richard, priest, of Kingston-upon-Hull, 247
Pelham Arsa (Herts), 22, 44
— Furneaux (Herts), 9, 10, 22, 44
Penula, an unusual use of the term, which here evidently means a frontlet, 18
Peplum, a veil, the offertory veil, 191, 203
Pepper Harrow (Surrey), 182
Percy, Dame Joyce, 171
Pershore Holy Cross (Worcs), 199
Pertica, a perch or projecting arm on which copes and chasubles were hung in the vestry, 63
Perula, a pearl
Peterborough Abbey (Northants), 12, 29, 60, 73, 84, 87, 91, 165, 173, 176, 177, 186, 203, 238

Peterborough, Benet abbot of, 173, 186
— Godfrey abbot of, 12, 91
— Robert Sutton, abbot of, 87
Payntour, William, 242
Phanam, a fanon, *q.v.*, 103
Phanula, a fanon, *q.v.*, 6
Philatorium, = *velatorium*, a veil, used by bishop Peter Quivil for the two riddels, also for the offertory veil, 203
Philip, King of France, 174
Philippa, Queen, 187
Pied, pyde, pide, of black and white, like a magpie; hence of any two colours, 184
Pierrepoint, Sir Henry, 206
Pilate, Pontius, 150
Pilewe, the pillow or cushion for the mass-book on the altar
Pilius, a hat, 67
Pilowes to the Highe aulter, cushions to support the mass-book, and perhaps the text or gospel-book as well, 187
Pilton (Somerset), 70
Piphayne, feste de la, the feast of the Epiphany, 41
Pirled, 39; *see* Purled
Pity, Our Lady of, 'a fair image of our Blessed Lady having the afflicted body of her dear Son, as he was taken down off the Cross lying along on her lap, the tears as it were running down pitifully upon her beautiful cheeks, as it seemed bedewing the said sweet body of her Son, and therefore named the *Image of Our Lady of Pity*.' (Roger Martin's description of that at Long Melford in the sixteenth century)
Place, William, priest of Bury (St. Edmunds), 119
Plagae Christi, quinque, the five wounds of Christ, represented by a pierced heart with the pierced hands above and the pierced feet below, 46
Plain, without diapering, not having any embroidery worked upon it
Planeta, a planet, 104, 201, 205; *see* also Chasuble
Plata, a flat plate of metal, 110
Plenarium, vestimentum, a full or complete suit, 7
Pleshy Castle (Essex), chapel of Thomas duke of Gloucester, 45, 62, 82, 107, 155, 174, 175, 181, 184, 190, 234
— Holy Trinity College (Essex), 38, 40, 42, 89, 100, 102, 103, 106, 108, 144, 146, 147, 148, 149, 150, 151, 152, 154, 155, 248
— — — — colour sequence, 144 (translation), 227 (text)
Plunket, (1) a pale blue colour, 175; (2) a fabric, probably woollen
Plymouth (Devon), White Friars, 237
Pocklington (E.R. Yorks), 176
Poitiers (France), 43 *n*
Pole, Michael de la, earl of Suffolk, 6
Pontifical, the book containing the offices used by a bishop, such as those for conferring orders, consecrating churches, confirmation, etc. etc. 152.
Pontificals, colour-sequences of the, 152, 229
Poole St. James (Dorset), 53, 75, 238
Poorton (Dorset), 196
Poperdys heddys, probably the 'shovellers' heads' in the arms of Edmund Lacy, bishop of Exeter, 105
Popinjay, a parrot
Popinjay-colour, 169
Poudratus, powdered or sown, 16, 103
Powick (Worcs), 199
Poxwell (Dorset), 170
Prague (Bohemia), 147, 149, 151
Pricksong, harmonized or polyphonic music as distinguished from plainsong or music sung in unison (or octaves)
Princes Risborough (Bucks), 174
Prior's Cleeve (Worcs), 176
Prophet on Palm Sunday, the, 85; after the reading of the Gospel at the station in the procession, in some places a collet or boy (or several of them) dressed to represent a Jewish prophet, and standing in some elevated place such as the churchyard cross, sang certain Advent anthems and pointed with a wand to the procession of the Host which then drew nigh
Puddletown (Dorset), 171
Purbright (Surrey), 179
Pulluwe de soy, a silken pillow or cushion, 118
Pulpitum, the solid screen, with a loft or gallery on top, which divides the quire from the nave in cathedral and monastic churches, 61
Pulverizatus, powdered or sown with some device or ornament
Punicus, a deep red colour, 231; *see* Tuly
Purdey, Ambrose, of Bolton juxta Bollond, 189
Purled, purlyd, pirled, embroidered, or edged with embroidered figures, in gold or silver thread, 39, 158
Purple, *purpureus*, 3, 165, 172. Both red-purple and blue-purple were used; also white-purple, 166
Puttenham (Surrey), 57, 198
Pygges brayns, apparently a pattern of baudekyn, 28
Pyxt, sylke hangyng over the, the pyxcloth or veil hung over the suspended pyx containing the reserved Eucharist, 27

Quadragesimale, Lenten
Quadragesimale tempus, the season of Lent
Quaresme, modern French *carême*, Lent, 46
Quasi-niger, 3
Queristers, quire boys or choristers, 205
Quire cope: where only one is named it was for the officiating minister to don when he censed the altar and read the collect at evensong and lauds. If a pair be mentioned, they are for the two chanters or rulers of the quire
Quivil, Peter, bishop of Exeter (1280–91), 11, 203
Quyshon, a cushion, 175
Qwhite, white, 93

Racemas, ragomas, a figured, variegated, or striped cloth, or a richly flowered brocade (Ar. *raqm, raqîm*)
Radiatus, rayed or striped, 6, 180
Radipole (Dorset), 195
Raines, reynes, cloth of, a fine linen woven at Rennes in Brittany
Ramardewyke chapel (in Pirton, Herts), 63
Ramsey (Hunts), 197
Ranchawe, Giles, of Aylesford, Kent, 28
Raphael, St., the Archangel, 104
Ravenser, Richard, archdeacon of Lincoln, 6, 169, 180
Raves, 27
Ray cloth, striped in various colours. But an Act of 1328 mentions *drape de Reye* and *drapes de colour*
Rayed, or striped, 180
Rayleigh (Essex), 196
Reading, St. Lawrence (Berks), 69, 71, 86, 98, 113, 157, 159, 167, 171, 175, 177, 179, 182, 186, 192, 236
Reconciliation of the penitents, 139. On Maundy Thursday they who had been ejected and put under discipline on Ash Wednesday were brought back and absolved, whence the name Shere Thursday, *q.v.*
Rectores chori, rulers of the quire, chanters, or standers. Their business was to sing certain chants and to intone or pre-intone certain others, etc. At Salisbury there were four on double feasts and two on simple feasts with ruling of the quire. They wore silken copes
Red for patron saints, 152
Reddish brown, *de fusco tincto rubeo*, 8
Regimen chori, the ruling of the quire: that is, having chanters. See *Rectores chori*
Relics, Feast of, Relic Sunday, 107. Parish churches usually kept the same day as the cathedral church, which varied in each diocese: *e.g.* at Salisbury, Sunday after 8th July; at Hereford, Sunday after 7th July; at York, 19th October; at Westminster, 16th July
Repton (Derbyshire), 172
— Priory, 238
Reson, a 'word' or motto, 93
Rheims (France), 134, 149
Requiem eternam, mass of, the mass for the faithful departed, named after the first word or words of the office or introit, 116; colours for, 108
Resurreccio, Resurrection, the liturgical drama of the Resurrection performed before mattins of Easter Day, in which the Host and crucifix 'buried' in the Sepulchre on Good Friday were taken out and brought back to the high altar; also the representation of Our Lord rising from the tomb
Resurrection, cross for the, to head the procession from the Sepulchre on Easter Day morning, taking the 'buried' Host back to the high altar, 88
— images of the, probably pictures of people rising out of their graves, 119
Rete, ad modum, after the fashion of a net, netwise, 63
Reversible vestments, 185
Riband, ribbon, a narrow woven band of some fine material, as silk or satin, and often with gold threads, used to ornament clothing, vestments, etc.
Rich, Edmund, archbishop of Canterbury (1234–45), 58 *n*
Richard II., King, 100
Richard III., King, 100
Richmond, Duke of, *see* FitzRoy, Henry
Richmond and Derby, Margaret countess of, *see* Beaufort, the lady Margaret
Richmond (Yorks), *see* Dalby, Thomas
Riddella, riddels, or costers, the curtains hanging at the ends of the altar, 7
Riddlesden (W.R. Yorks), 187
Rillington (E.R. Yorks), 199
Ringwood (Hants), 244
Ripon Minster (Yorks), 111
Rochester, Bishop of, *see* Wells, William
— St. Nicholas (Kent), 33
Rochet, rogett, 36, 156; a modification of the surplice, having no sleeves, worn by the clerk when serving the priest at mass. Sleeved rochets, like short albes, were also worn, and those of a bishop were always so
Roger, Thomas, rector of Stowting, 114
Romans, St. Bernard (Dauphiné), 147, 149, 151
Rome (Italy), 134, 136, 148, 150, 152, 153
Rome, pannus, 91

Rood, rude, rode, a Crucifix, usually with attendant figures of St. Mary and St. John on either side
Rood, the Crokyd, 53; at Westminster this seems to have been the name of the curved thirteenth-century figure forming the great Rood
Rosatus, adorned with roses, rose-colour
Rose colour, 167
Rowed, striped in rows or bands, 181
Rowkstraw, W., rector of Lowthorpe, 242
Ruber, rubeus, red, 3
Rudstan [Rudston] (E.R. Yorks), 69
Rumbelow, Thomas, 76
Ruscombe (Berks), 7, 232 *n*
Rushden (Herts), 197
Russell, John, 247
Russels, a worsted material, possibly finished by hot-pressing or calendering which gave it a lustrous, sheeny surface
Russet, (1) a reddish-brown colour, 178; (2) a cloth, probably woollen, at first of russet colour, but later grey, red, and 'sheepe's russett' are found, used for country folk's clothing
Rutland, 241

St. Alban's Abbey (Herts), 18, 46, 60, 61, 63, 84, 109, 169, 205 *n*, 234, 238, 239, 245
— — St. Peter (Herts), 172, 183
St. Julien de Brionde (St. Flour diocese), 133
St. Michael's Mount Priory (Cornwall), 49, 69, 119, 204
St. Osyth's Priory (Essex), 74, 168, 238
St. Pancras (Middlesex), 8, 10, 120, 170
St. Paul, Friars Eremites (Hungary), 173 *n*
St. Stephen's by St. Albans (Herts), 122, 175, 176
St. Thomas nigh Stafford, Priory of, 176, 238
Sagum, say, *q.v.*, 24
Saints' days, colours for, affected by the season, 151
Salisbury (Wilts), Black Friars, 52, 73, 237
— Cathedral Church, 37 *n*, 41, 42, 60, 76, 81, 88, 89, 102, 108, 109, 115, 116, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 157, 193, 231, 237, 239
— — — altar of St. Thomas, 16, 92, 101, 103, 142, 143, 146, 190, 210, 233
— — — Chapel of Jesus and Mary, 23, 48, 66, 79, 235
— — — high altar, 29
— colour sequence, 135 (translation), 207 (text); 142 (translation), 209, 210 (text)
— Grey Friars, 73, 80, 94, 237
Salisbury, prebendal churches of, 7
— St. Edmund's College, 179
— Trinity Hospital, 64, 118
— White Friars, 73
— William de Wanda, dean of, 7
Salley Abbey (Yorks), 188
Salman, Thomas, 5
Salus populi. Several masses had this office or introit: the two herein mentioned being (1) with the collect *Deus qui caritatis dona*, for the community or parish; (2) for any tribulation (at Exeter) with the collect *Ineffabilem*. At Salisbury the collects agreed with Exeter, but the office was *Justus es*. Colour for, 97
Samite, *examitum*, a costly fabric woven with six threads (Gr. ἕξ, six, μίτος, the thread of the warp); sometimes of silk only, sometimes interwoven with threads of gold or silver
Sandalium, sendal, *q.v.*, 63
Sandhurst (Berks), 7, 232 *n*
Sandon (Herts), 11, 22, 158, 168
Sandwich, St. Mary (Kent), 66, 107, 235
Sanguine, sangwein, *sanguineus*, blood-coloured, 79, 166;
Santon (E.R. Yorks), 178, 199
Saraceni operis, pannus, sarcenet
Sarcenet, sarsnet, a very fine and soft silken stuff, both plain and twilled, in various colours; imported from the Levant, etc.
Sarrat (Herts), 170, 178, 197
Sarum, Bishops of, *see* Jocelin, Osmund, St.
— Cathedral Church, 38, 42, 43, 44, 79, 80 *n*, 81, 89, 91, 108, 126, 127, 131, 133, 134, 153, 157, 174, 189, 201, 202, 232, 243
— colour sequence, 128 (translation), 207 (text)
Satin, a silken fabric with a glossy surface on one side, produced by a method of weaving in which the threads of the warp are caught and looped by the weft only at certain intervals. Sometimes tinselled, that is, interwoven with gold threads. 'Ryght satin' is wholly of silk; satin of Bruges had a thread weft
Savoy Hospital, 126
Sawbridgeworth (Herts), 185
Sawser, John, conduct priest of King's College, Cambridge, 93
Sawtre Abbey (Hunts), 120, 237
Say, sey, a fabric of fine texture, resembling serge, first manufactured in the Netherlands. At first probably partly of silk; later a fine milled woollen cloth
Say, Dame Maud de, 124
Sayer, Alice, 107
Scaccatus, checked or checkered, 183

Scalby (E.R. Yorks), 199
Scalford (Leics), 198
Scarborough, St. Mary (Yorks), 20, 46, 64, 109, 111, 159, 181, 191, 205, 234
Scarlet, 168
Scottish liturgical colours, a note on, 231
Secta, a suit or set, 5
Selborne Priory (Hants), 46, 64, 82, 234
Sele Priory (Sussex), 234
Sely, John, of Bristol, 247
Send (Surrey), 78, 122, 198
Sendal, cendal, a thin silken material, similar to sarcenet, but coarser and narrower
Sendatus, sendal, *q.v.*, 174
Sens (France), 152
Septuagesima, colours for, 39, 40
Sepulchre, the Easter, a structure in which the Host or a crucifix was laid or 'buried' on Good Friday afternoon. It usually stood or was built into the north side of the chancel and was watched till Easter morning
Sepulchre of Our Lord, a representation of Our Lord in the tomb, 67
Sericus, silk
Seriphins, seraphim, angelic beings with six wings and 'full of eyes,' 29
Settrington (E.R. Yorks), 165, 166
Sexagesima, vestment for, 40
Shadoxhurst (Kent), 54
Shaftesbury, Mabel Giffard, abbess of, 104
Shardelowe, Lady Ela, 20
Shaw (Berks), 176
Shalborne (Berks), 195
Shalford (Surrey), 186
Shenfield (Berks), 176, 195
Shenley (Herts), 185
Shere Thursday, Maundy Thursday. *Shere* means 'pure,' 'clean,' in reference to the absolution and reconciliation of the penitents. It has nothing to do with 'shearing,' or 'shriving'
Shrewsbury churches, 239
— Holy Cross, 77
— St. Chad, 31, 176, 206
— St. Julian, 175, 206
Sicily, 43 *n*
— churches of, 147, 149
Siclatoun, ciclaton, ciglata, a rich fabric got from Persia, partly woven of gold. (Pers. *saqlâtûn*, scarlet cloth)
Siguenza (Spain), 152
Simon bishop of Exeter (1214–23), 190
Simpson, Dr. W. Sparrow, 8 *n*
Sindon, a silk stuff like cendal, 61
Skirlaw, Walter, bishop of Durham (1388–1405), 6
Skons berar on Easter Evyn, 87. The order of the procession to the place of blessing the New Fire at Westminster was: 'in exordio processionis deferantur a conversis aqua benedicta, una crux absque candelabris et thuribilum sine igne. deinde portetur ab uno ex secretariis lanterna cum candela intus extincta.' The sconse was lit as well as the taper for lighting the church lights from the New Fire 'ut si forte in eundo extinguatur cereus supradictus: ex ea possit reminisci'
Slapton (Bucks), 58
Smith, Simond, 28
— William, bishop of Lincoln (1496–1514), 182
Snargate (Kent), 176
Soissons (France), 134, 147, 149, 201
Solar, a loft or gallery, 10
Somerby (Lincs), 18, 20, 34, 35, 64, 90, 92, 95, 98, 99, 100, 101, 111, 118, 191, 234
Somerset, 241
Somersham (Hunts), 121
Sonning (Berks), 7, 232 *n*
Soupe en vin, color de, a kind of red colour, apparently pale; sops-in-wine is the old name for the rose and speckled wild pink (*Dianthus caryophyllus*), 165
Southcliffe (E.R. Yorks), 78
Southminster (Essex), 196
Southwark, St. Margaret (Surrey), 25, 49, 68, 84, 86, 101, 157, 159, 187, 235
— St. Olave, 32, 160
— St. Saviour, 30, 55, 182, 198
Southwell Minster (Notts), 15, 233
Southwick (Hants), 122
Spaulers, Fr. *espauler*, *épauler*, an ornament for the shoulders, 15
Spled egles, eagles with splayed or outspread wings and legs, 123
Sponsalicius pannus, a carecloth, *q.v.*
Spryngett, Joan, widow, of Offham (Kent), 170
Srevyng pewe, a shriving pew, sometimes called a shriving house or stool; what is now termed a confessional, 51
Stalbridge (Dorset), 184
Standers, the chanters or rulers of the quire, 32
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Stayned, steyned, stevened, painted
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Stoels, stoles, 177
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Stoke-by-Clare College (Suffolk), 39, 72, 79, 85, 193, 204, 237
Stole, a long and narrow strip of stuff fringed at the ends and worn round the neck as a scarf. By bishops it was worn straight; by priests crossed over the breast; and by deacons over the right shoulder and gathered under the left arm. Its colour was the same as the chasuble
Stondon (Herts), 172
Stone in Oxney (Kent), 51
Stoulton (Worcs), 199
Stowbbs, Christopher, 76
Stowting (Kent), 114
Stragula, a stripe
Straked, streaked or striped, 181
Stratton (Cornwall), 114, 239
Strayled, *stragulatus*, striped, spread over, 25, 180
Streatham (Surrey), 198
Stukeley (Hunts), 57
Sudbury, St. Peter (Suffolk), 124
Subniger, blackish, nearly black, 113
Subrubeus, murrey, *q.v.*, 3
Sudary, a cloth in which anything (chalice, paten, chrismatory, etc.) was held to protect it from the moisture of the hand
— for mortuaries, used in receiving offerings made at the end of a mass of *requiem*, 113
Suit, meaning of, 5, 189
Suffolk, Margaret countess of, 187
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Suicio, sewing, 51
Sulby Abbey (Northants), 6
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Summer, hangings, etc. for the, 30, 31; *pro estiva tempore*, 26; *per estatem*, 26; *pro estate*, 27; a loose expression for the season between Trinity Sunday and Advent
Superconsutus, sewn upon, 64
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Swift, Dean, 126
Swine (E.R. Yorks), 172, 176, 199
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Syon Monastery (Middlesex), 178 *n*
TABLE, *tabula*, a solid overfront or reredos of an altar, usually exposed only on festivals, and veiled at other times by a cloth or curtain
Table clothes, Elizabethan altar frontals, 172
Tablement, a solid reredos or table, 64
Tabula et contratabula, the over and nether fronts of the altar, 111
Taffata, taffeta, a plain woven silk, at first thick, but in the sixteenth century, and after, a thin silken stuff with considerable lustre and gloss. Imported from Persia
Taillour, Reginald, *toukere*, 125
Taper to the font, towel to bear the, 157; the taper used in consecrating the font carried thither in procession on Easter Even, and during Easter week in London and elsewhere, but not at Salisbury, Wells, nor Exeter. (Not to be confounded with the christening taper)
Taperers, ornaments of the, 205
Tapestry, a woven fabric with figures of men, beasts, landscapes, etc. In 1545 were imported tapestries 'with silk,' 'with caddas,' 'of wool,' and 'without silk, caddas, or wool'
Tapet, tapite, tapete, tapestry, hangings, 181; also a carpet
Taplow (Bucks), 170, 195
Tarrant Monachorum (Dorset), 170
Tastar, Peter, provost of Beverley, 189 *n*
Taunton, John of, abbot of Glastonbury (1274–1292), 174
Tars, or *Thars*, *pannus de*, *Tarsicus*, a rich and costly fabric, woven (according to Rock) of fine goats' hair and silk; brought probably through Tartary from China
Tartareus, 112. *See* Tartaryn
Tartaryn, tartryn, a rich stuff imported from the East, probably from China through Tartary. But in the fifteenth century *linistemma*, Anglice *tartereyne* (T. Wright, *Vol. Vocab.*) was an inferior material, thin enough to be used for sudaries; *linostima* was a fabric with a linen warp and woollen woof (Isidore)
Tasselli, pieces of embroidered stuff of varying shapes and sizes, or ornamental plates or buttons, to adorn chasubles and copes, 11
Tavistock (Devon), 240
Tawny, tanned by the sun, a yellowish brown or dull yellow colour of various shades, light, orange, dark, or sad, 171
Tenselatus, 12, *tensellatus*, 91, tinselled, made sparkling; often equivalent to 'sown or sprinkled over with'
Tewell, towel, a linen altar-cloth, 108
Tewke, tuke, *q.v.*

Thame (Oxon), 35, 47, 65, 89, 92, 94, 98, 234
Theotokos, the blessed, the title given to Our Lady by the Council of Ephesus in 431, as declaring her to be the Mother of Him who was both God and Man (Latin *Deipara*), 132
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Thomas (of Woodstock), duke of Gloucester, 106, 152, 155, 248 *n*. *See also* Pleshy Castle
Thomas earl of Lancaster, 124
Thomas (of Canterbury), St., 10
Thoralis, ad modum, applied to a chasuble, and at Mere and Hill Deverel to frontals, 8; *Toral* is used by Varro and Horace for the valence of a couch, hence the ornaments were perhaps gathered at the top or pleated
Thorley (Herts), 56
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Thursday, Holy. In England the Ascension Day. In the Romance languages of the Continent it denotes Maundy Thursday
Tiberton (Worcs), 184, 186
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Tinctus, dyed or stained
Tinsel, cloth of, a rich stuff, sparkling and shining, interwoven with threads of gold or silver. In 1545 'satin tinselled with gold' and 'satin of Bruges counterfeit tinselled' were imported
Tippet, generally a fur cape, or cape made of cloth or other material, edged or lined with fur, 188
Tissue, tyssewe, a rich cloth of gold
Titchfield (Hants), 244
Tithe, W., 88 *n*
Toga, a gown or dress
Togellum, a towel or linen altar-cloth, 61
Toledo (Spain), 43 *n*, 133, 149, 152
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Tonges, 27
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Toul (France), 151
Toulouse (France), 146
Tournai (France), 201
Tours, St. Martin (France), 201
Towail, a towel or linen altarcloth, 63
Tract, a psalm, or part of one, sung before the Gospel in penitential seasons, 128
Travers, a canopy for an altar, 74, 174
Trayfoile, a trefoil, or clover-leaf with its stalk, 20
Trayle, a drawn-out pattern, like stems or branches of plants, etc. tendril work
Tregof, Walter, archpriest of the oratory of Holy Trinity at Barton, I.W., and archdeacon of Cornwall, 114
Tribulers or censers, ornaments of the, 205
Trier (Germany), 147
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Trinity, image of the, a representation of the Holy Trinity as an aged man holding a crucifix between his knees with a dove hovering over it, 28, 29, 47, etc.
Trinity Sunday, colours for, 89, 149
Tripe, pannus de, (1) a rich silken stuff from Tripoli in Syria, which was noted for such things; (2) an imitation velvet of wool or thread
Truro (Cornwall), Black Friars, 237
Tuallium, a towel, the Lenten veil; also a linen altar-cloth, 46
Tuellum, tuellium, a towel or linen cloth to lay upon the altar, 101. The canon law requires three during mass-time
Tuke, tewke, (1) a strong sort of canvas, used for purses, linings of jerkins, etc.; (2) also a finer fabric, twice the cost of the former, both watered and not
Tuly, *puniceus, vel punicus* (Prompt. Parv.): 'a maner of reed colour as it were of croppe mader.' Apparently derived from Toulouse; an attribute of silk, etc. of a rich red colour. Also the name of a fabric of unknown material
Tunic or tunicle, the outer vestment of the subdeacon and the collet; worn also by taperers, cross-bearers and tribulers in some churches. It resembled the deacon's dalmatic, but was less ornamented. Later the two were made more alike and called a pair of tunicles
Turkey satin, a satin imported from Turkey, 102
Turks, the, 173 *n*
Turky, pannus de, silk or satin imported from Turkey, 185
Turret, Sir Thomas, chantry priest at Long Melford, 96
Twelye, the material known as 'tuly,' *q.v.*, or possibly 'twill,' *q.v.*, 32
Twill, a coarse kind of linen, woven with a web of double thread in the likeness of diagonal lines, by passing the weft over one and under two or more of the threads of the warp
Twyford (Middlesex), 8, 10
Tynnsoyle, 78, tynsyn, 179, tinsel, *q.v.*

Ulsthorp, John, of London, tailor, 19, 34
Umfraville, Sir Gilbert d', earl of Angus and lord of Kyme, 34

Unhild, until, 118
Urban VI., pope, 131
Utas, octavas, the octaves or periods of six days between a first and an eighth or octave day, 102
Utrecht, St. Saviour, 133, 134, 147, 149, 151

VAYLE, vaile, veyle, vele, veale, a veil, the Lenten veil
Varius, varied, the colour for confessors at Lichfield, 133
Veer, John de, earl of Oxford, chapel of, 88
Veil, the Lenten, 43
Veile, *veyell*, a veil, 45, 46
Veille, old, 17
Velum Templi, the Lenten veil, 11
Velvet, a silken cloth with a shaggy pile or hairy surface
Velvet on satin, a mode of diapering in which the ground is satin, and the pattern shown in a pile of the same colour
— on velvet, *velvet et opus de velvet super eo* (104), a mode of diapering velvet, by making the pattern to show itself in a double pile, one pile higher than the other, and of the same colour
Venys gold, that is, from Venice; perhaps copper-gilt thread or wire instead of gold
Vernacle, the impress or representation of Our Lord's face on the handkerchief of St. Veronica, 51
Versailles (France), 43 *n*
Vert, the colour green, 168
Vestimentum dominicale, or *pro Dominicis diebus*, for Sundays, 9, 12, 18, 23
— *feriale*, or *pro diebus ferialibus*, for work-days, 9, 12, 18, 23
— *integrum*, a full suit, 7. *See also* p. 189
— *plenarium*, a full or complete suit, 7. *See also* p. 189
— *principale* or *festivale*, for feast days or festivals, 9, 12, 18, 23
— *sacerdotale*, a suit of vestments for a priest, viz. amice, albe, girdle, stole, fanon, and chasuble, 7, 24
Vestment, meaning of, 189
Veyns and closters, vines and clusters of grapes, 71
Vigilia principalia, 90; at Westminster there were ten: those of Christmas Day, St. Edward, Easter Day, Whitsunday, Trinity Sunday, Assumption B.V.M., Translation of St. Edward, SS. Peter and Paul, and Lammas Day
Vigils, frontal for, 29
Violacius, *violaticus*, a dark blue or blue-purple colour, that of the *Viola odorata*, or sweet violet, 3, 175
Violet, examples of, 175
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Virgulatus, striped, 180
Viridis, green, 168
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Whilt, a quilt or quilted cloth, 67
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White-purple, *albus purpureus*, 166 and note
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Woodbury (Devon), 53, 177, 238, 247
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Woollen, cloth woven of short-stapled wool, crossed and roughed in spinning; distinct from worsted 85; a red variety was known as stammel
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— Bishop of, *see* Giffard, Godfrey
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— St. John Bedwardine, 166
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Wordsworth, Rev. Christopher, chancellor of Salisbury, 34 *n*
Worsted, a cloth made at Worstead in Norfolk of long-stapled wool, combed straightly and smoothly, as distinct from woollens, which are woven from short-stapled wool, crossed and roughed in spinning
Worth Maltravers (Dorset), 172
Wounds, the Five, 53. See *Plagae Christi, quinque*
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Yaron, yarn, 49
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Ynde, inde, blue
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Zona, the girdle used to confine or gird the albe

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